290 c 24

A CANDID

HISTORICAL ACCOUNT OF THE HOSPITAL

For the RECEPTION of

Expoſed and Deſerted YOUNG CHILDREN;

REPRESENTING

The PRESENT PLAN of it as productive of many EVILS, and not adapted to the GENIUS and HAPPINESS of this Nation.

Shewing, on the other hand,

The great IMPORTANCE of the ESTABLISHMENT, if put under proper Regulations, as the moſt effectual Means of preſerving the Lives of a great Number of ſuch Infants as have uſually periſhed within the Bills of Mortality.

WITH

A PROPOSAL

For carrying a NEW DESIGN into Execution.

To which is added,

A LETTER from a COUNTRY GENTLEMAN to a GOVERNOR of the HOSPITAL:

Containing

Many Obſervations relating to FOUNDLINGS born, educated, or employed, in the Country; collected from real Facts:

With his Opinion concerning the AMENDMENTS neceſſary.

The SECOND EDITION, Corrected *.

LONDON:

Sold by G. WOODFALL at *Charing-Croſs*, and at his Shop in the *Court of Requeſts*; and by J. WAUGH in *Lombard-ſtreet*.

M.DCC.LX.

* *The Firſt Edition was not publiſhed.*

GR. III.
BRITISH MUSEUM

CONTENTS of REASONS againſt the preſent Plan of the Hoſpital.

INtroduction — — — — p. 9

CHAP. I. *The origin and progreſs of the Foundling Hoſpital in* London, *from the year of our Lord* 1739, *to* 1756. 15

CHAP. II. *Progreſs of the Foundling Hoſpital, from* June 1756 *to* May 1759, *during the time it has been under the direction of Parliament* — — 24

CHAP. III. *The Foundling Hoſpital eſtabliſhed on the practice of other nations, whoſe manners and religion are eſſentally different from ours; and the ſituation of Foundlings in this country* — — — — 28

CHAP. IV. *Objections made to the Hoſpital, on account of bringing infants from the Country to* London.——*Alſo in relation to the erecting Hoſpitals in the country, to receive in the firſt inſtance; with the reſolutions of Parliament on theſe heads* — — — — 35

CHAP. V. *Reaſons againſt the preſent plan of the hoſpital, reſpecting ſecrecy, ſuppoſed murders of infants, idleneſs, and calculations of expence, compared with that created by the children of the poor under their own parents in the country* — — — — 41

CHAP. VI. *Objections to the preſent plan of the Hoſpital, drawn from the conſideration of our common liberty, and the duties of filial piety, and parental love.* — 49

CHAP. VII. *Profitable marriages not promoted by the Hoſpital. Reflections on illegitimacy. The improbability of improving the manners of the common people by means of the Hoſpital; or of decreaſing the poors-rate by the ſame means. The effects of cuſtom amongſt us* — 57

CON-

CONTENTS of Reasons for the Eſtabliſhment of the Hoſpital on a New Plan.

CHAP. VIII. *General notion of a decreaſe in our number of inhabitants. The effects of the advertiſement publiſhed by the Hoſpital, to intimidate people from ſending children from the country in an improper manner* — — 65

CHAP. IX. *The number of perſons required to recruit* London, *with the calculation of mortality in the Foundling Hoſpital, compared with the general bill of mortality, and alſo with the general mortality of* London *and* Weſtminſter *workhouſes; with a calculation and eſtimate of the vaſt ſaving which may be made by means of the Hoſpital* 70

CHAP. X. *The method of proceeding of parochial officers within the bills of mortality, in general deſtructive of the infant poor, and morally impoſſible for them to preſerve ſuch infants ſo effectually as by means of the governors of the Foundling Hoſpital* — — — 84

CHAP. XI. *Propoſal to receive no infants or children but ſuch as are born within the bills of mortality, or infants found deſerted in the bills of mortality, with condition that a certificate of their baptiſm be ſigned by the miniſter or curate of the pariſh, atteſted by one of the overſeers, and the maſter of the pariſh workhouſe, the ſame to be brought with the child to the Hoſpital. Alſo a propoſal for nouriſhing the children during their infant ſtate; and, if reclaimed, to return them to their parents without any expence. The Concluſion* — — — — 89

CHAP.

INTRODUCTION.

THE ſubject of theſe papers is of very great moment to the nation, in a moral *and* political *view: but there are* three *opinions gone abroad concerning it, every one of which has been warmly ſupported.*

The firſt *is for extending the plan, and erecting hoſpitals for receiving infants, in the* firſt inſtance, *in all parts of the kingdom, to be ſupported by the public purſe, or by ſome peculiar tax.*

The ſecond *is for limiting the hoſpital in* London *to its original plan of private contribution.*

The third *is for taking all the infants which uſed to be brought to pariſh workhouſes, and ſupporting the hoſpital by ſome public tax; the deficiencies of which to be made good by the common purſe.*

Some *maintain, that in order to ſhun an* uncertain evil *in* extending *the hoſpital, the public will abandon a very great and* certain good; *whilſt others repreſent the* good, uncertain, *and the* evil, obvious.

It is confeſſed, that if our poors-laws *were executed with that* ſkill *and* tenderneſs, *that regard to* human miſery, *and* public welfare, *which they are calculated*

for, the hoſpital would be abſolutely unneceſſary. In this reſpect we differ eſſentially from all other countries: but unhappily for us, men of fortune *and* education, *thro' an immoderate love of eaſe or pleaſure, having long ſince declined the charge of parochial offices, the* mechanic, *tho' not ſuppoſed to enjoy* leiſure *for ſuch an employment, has notwithſtanding taken it up: how it has been executed, with regard to infants, may appear in the courſe of theſe pages.*

Schemes of public advantage *will be ever attended to, in all civilized ſtates, particularly in a* commercial *country, and in none more than in this, where our* active tempers *ever lead us to new enterprizes of* domeſtic utility: *and as the true foundation of* riches *and* power *is the number of working poor, every rational propoſal for the augmentation of them merits our regard. The number of the people is confeſſedly the* national ſtock: *the eſtate, which has no body to* work *it, is ſo far* good for nothing; *and the ſame rule extends to a whole country or nation.*

The high honors which were conferred by Auguſtus Cæſar *on the* married citizens of Rome, *and the ſevere reproaches thrown on thoſe who continued* ſingle, *call for* our *attention, in a* political, *as well as a* moral *and* religious *view.—It ſeems to be a general opinion, that we* want people; *and indeed, conſidering our* extenſive commerce; *the ſmallneſs of this iſland compared*

pared with his Majeſty's dominions abroad; and the formidable *neighbor who is* ever meditating our humiliation, *we had need promote population by all rational and pious means: but if we ſhould attempt to do it by any device, which true policy or religion forbids, one may ſafely pronounce, that it will not* ſucceed, *and that the* remedy *will be worſe than the* diſeaſe.

There are ſeveral particular reaſons, which, I apprehend, induce our government to be very attentive to the ſubject of increaſe. *The cuſtom of the common people's drinking great quantities of a moſt inflammatory and* poiſonous *liquor, certainly created an incredible devaſtation amongſt the children of the poor, till the hand of Providence interpoſed, by the inſtrumentality of his Majeſty's miniſters, to arreſt the dreadful progreſs of it: and the people themſelves, ſeem at length to have diſcovered, that* health *and* pleaſure, food *and* raiment, *are better than* ſickneſs *and* pain, want *and* wretchedneſs. *Add to this, one war is come very quick on the back of another; and tho' the conſumption of people in it, is amazingly ſhort of common computation: though the humanity and judicious conduct of the* Lords of the Admiralty, *have preſerved great numbers of ſeamen, who uſed to periſh; yet ſtill the expence of* ſailors *and* ſoldiers *muſt encreaſe the* national bill of mortality *very conſiderably.*

This being premiſed, it follows, that if we can, by

any ſkill, labor, or expence, conſiſtent with common prudence, contribute to the ſaving ſix or eight hundred *lives annually, to the commonwealth, in* London, *and the bills of mortality, it will be a work which will entitle thoſe, who beſtow their time and labor upon it, to the appellation of* good citizens, *in a* Britiſh ſtate, *tho' it might not have given a claim to the privileges of the* jus trium liberorum *in antient* Rome. *Humanity, religion, and the love of our country, conſpire to warm us with the moſt generous ſentiments in behalf of the diſtreſſed infant; and* virtue *can in no inſtance be more* its own reward, *than in preſerving the lives of the innocent, who are crying to heaven for relief! As to what regards the* COUNTRY, *ſome improvements may indubitably be made; but as the circumſtances of it differ extremely, ſo the remedies muſt be very different from thoſe of* LONDON.

My firſt principle *is, that the* AUTHOR OF NATURE *has appointed a* better *method for* nouriſhing *children, than any which* human wiſdom *can deviſe; and that we muſt follow* NATURE *as cloſe as poſſible. But foraſmuch as we ſee many great deviations, it is neceſſary to* interpoſe, *and endevor to bring the* ignorant *and the* vicious *into the* right path *again; and where this cannot be done by puniſhing* bad *parents, nor by encouraging* good *ones; where neither* admonition, ſeverity, *nor proper* aſſiſtance, *will induce them*

to

to do their duty to their children, *there the* poor infant *muſt be protected by the* public. *Yet even under theſe circumſtances, we are to conſider how to prevent the parents* cancelling *the bond of* parental *affection, ſo long as the leaſt proſpect remains of their fulfilling the conditions of it, at ſome time or other. For tho' the recovering the connection between* parent *and* child *ſhould ſometimes bring on evils to the very object of our care, yet in the* LARGE *and* COMPREHENSIVE *view of things, the ſupporting this connection, may prevent greater miſchiefs, both in a* religious *and* political view.

The increaſe of the number of the working poor, and their preſervation, being the COMMON OBJECT, *and the* COMMON INTEREST, *it hardly can be ſuppoſed to miſguide a great number of people. Whilſt we find good reaſons againſt ſome part of the* PRESENT PLAN OF THE HOSPITAL, *let us not conclude that we* CANNOT *reform the* EVIL, *without deſtroying the* GOOD *effects of it.*

Many reports have been aggravated; many multiplied; and many perſons deceived. I ſhall attempt to conciliate opinions, that the TRUTH *may be the more eaſily traced out, and that whatever is right to be done may be executed with ſo much the greater energy. I will heartily concur in whatever ſhall appear to be productive of* relief *to the diſtreſſed, and of* happineſs *to my fellow-ſubjects.*

I have

I have been ſeveral times aſked, by SOME *of my collegues, to refute the arguments, and correct the calculations, which have gone currently into the world, in relation to the hoſpital; but I did not chuſe to engage in a* PAPER WAR: *for tho' people ſometimes form their judgments by pamphlets, this is a buſineſs of moment, and depends on the voice of Parliament. In the mean while many have confounded* two very diſtinct objects, *viz. the* plan of the hoſpital, as eſtabliſhed by law, *and the* conduct of the governors *of it. If there is any error in the former, it will be corrected by* authority; *and as to the latter, it is ſo pure, that no tongue or pen can ſully it. I leave theſe thoughts with my collegues, each to put them into ſuch hands as he pleaſes, that by making their own* notes *and* remarks, *they may draw their own concluſions; and by diſcovering the fallacy of my reaſoning, if my judgment has deceived me, the more eaſily point out what ought to be done. In this light theſe pages* muſt *be of* ſome uſe: *and thoſe who differ with me in opinion are as welcome to them, as thoſe that agree with me in ſentiments.*

J. Hanway.

CHAP.

CHAP. I.

Of the origin and progreſs of the FOUNDLING HOSPITAL *in* London, *from the year of* OUR LORD 1739, *to* 1756.

THE great *Baron de* MONTESQUIEU, in ſome of his political obſervations, expreſſes his ſurprize, that ſo *wiſe* a nation as the *Engliſh* ſhould be ſo long without a *Foundling Hoſpital*; but as able a politician as he was, I apprehend he either did not mean that it ſhould be put on the ſame footing as ſuch hoſpitals are in *arbitrary* and *poor* countries; or he was not ſufficiently acquainted with our *genius*, our *love of liberty*, our *proviſion for the poor by law*, or the nature of ſuch an inſtitution of *ſecrecy*, in a country where the people are apt to carry things *openly* into great exceſs; and who, in circumſtances where a ſenſe of *ſhame* alone ſhould reſtrain them, often leap over the *boundaries* of *laws*.

WE find in the *proem* of the *account* of the hoſpital, theſe remarkable obſervations: "*The officers whom the laws* "*have charged with the care of the poor, have been ſo neg-* "*ligent in this part of their truſt, that ſome infants have* "*been ſuffered to periſh with cold and hunger in the ſtreets,* "*without any attempt for their relief; and few who* "*are brought to the pariſh officers, do long ſurvive under* "*the care of a pariſh nurſe, or workhouſe.*"

IT is alſo remarked, that in the reign of *Queen Anne*, ſeveral *merchants* propoſed to open a ſubſcription, and to ſolicit for a *charter*, with a view to erect an hoſpital for the reception of *ſuch infants, as the misfortunes, or inhumanity of their parents, ſhould leave deſtitute of ſupport.*——Here it is worth obſerving, that the complaint againſt the pariſh officers did not require an inſtitution of *ſecrecy*; and the intentions of theſe merchants, do not appear to have reached to *all children* that ſhould be brought in *ſecret*; but whether it did or not, the reaſon aſſigned for *their* not proſecuting their ſcheme, is on account of "*ill grounded, preju-*" *dices that ſuch an undertaking might ſeem to encourage* "*perſons in vice, by making too eaſy proviſion for their* "*illegitimate children.*"

THERE is too much reaſon to believe, that, as we have increaſed in riches, *vice* among the *common people* has increaſed; and as the number of the inhabitants of theſe cities increaſed, the preſervation of the lives of the poorer ſort was the leſs attended to. The drinking *gin*, the *uſe of tea*, among the *poor*, and the *infamous* conduct of ſome *nurſes*, concurred to render an *hoſpital*, devoted to the care of infants, more neceſſary in 1739, than it might be in 1708.

WE are moreover informed, that ſome of thoſe worthy perſons who meditated this deſign, left by *will* large benefactions, to be paid to ſuch an hoſpital, as ſoon as it ſhould be *erected*. How large they were, it is not neceſſary to enquire; but Mr CORAM, *the firſt mover of the preſent hoſpital*, built partly on this foundation. This however was not the chief motive to actuate the honeſt zeal of this well-

meaning

meaning old man; for it ſeems he had ſeen " the *ſhocking* " *ſpectacle of innocent children, who had been murdered and* " *thrown upon dunghills.*" Sad ſpectacles indeed! which may give poſterity a ſtrange *idea* of us, who pretend to be an humane and civilized people. However, there was doubtleſs cruelty enough to excite compaſſion; and *if one infant* was really found dead on a dunghill, and *twenty grown perſons off* a dunghill, the firſt would make the deepeſt impreſſion. Such is the natural abhorrence of cruelty, to our ſpecies, in their helpleſs ſtate!——I have heard one curious *anecdote*, in relation to Mr. *Coram*, that, in the overflowings of his heart, he once propoſed, that *tents* might be ſet up in *Lamb's-conduit-fields*, that people might bring in their children as *foundlings*, from all parts: however, he acted *judiciouſly*, in addreſſing himſelf firſt to the *ladies*; and accordingly we find a memorial of their piety, which, in honor to the ſubſcribers, deſerves to be recited on the preſent occaſion.

" WHEREAS *among the excellent deſigns and inſtitutions* " *of charity, which this nation, and eſpecially the city of* " London, *has hitherto encouraged and eſtabliſhed, no ex-* " *pedient has yet been found out for preventing the frequent* " murders *of poor miſerable infants at their birth*; *or for* " *ſuppreſſing the inhuman cuſtom of expoſing new-born in-* " *fants to periſh in the ſtreets, or the putting out ſuch un-* " *happy foundlings to* wicked *and* barbarous *nurſes, who,* " *undertaking to bring them up for a ſmall and trifling ſum* " *of money, do often ſuffer them to ſtarve for want of* " *due ſuſtenance or care*; *or if permitted to live, either turn*

" *them into the ſtreets to beg or ſteal, or hire them out*
" *to looſe perſons, by whom they are trained up in that in-*
" *famous way of living, and ſometimes are blinded, or*
" *maimed and diſtorted in their limbs, in order to move*
" *pity and compaſſion, and thereby become fitter inſtru-*
" *ments of gain, to thoſe vile mercileſs wretches.*

" FOR *a beginning to redreſs ſo deplorable a grievance,*
" *and to prevent as well the effuſion of ſo much innocent*
" *blood, as the fatal conſequences of that idleneſs, beggary,*
" *or ſtealing, in which ſuch poor foundlings are generally*
" *bred up, and to enable them, by an early and effectual*
" *care of their education, to become uſeful members of the*
" *common-wealth*; WE, *whoſe names are underwritten*
" *being deeply touched with compaſſion, for the ſufferings*
" *and lamentable condition of ſuch poor abandoned helpleſs*
" *infants, as well as the enormous abuſes and miſchiefs to*
" *which they are expoſed*; *and in order to ſupply the go-*
" *vernment plentifully with uſeful hands on many occaſions*;
" *and for the better producing of good and faithful ſer-*
" *vants, from amongſt the poor and miſerable caſt-off chil-*
" *dren or foundlings, now a peſt to the public, and a*
" *chargeable nuiſance within the bills of mortality*; *and*
" *for ſettling a yearly income for their maintenance and*
" *proper education, till they come to a fit age for ſervice,*
" ARE DESIROUS *to encourage, and willing to contribute to-*
" *wards erecting an hoſpital for infants, whom their* parents
" are not able to maintain, and who have no right to any
" pariſh, *which we conceive will not only prevent many*
" horrid murders, cruelties, *and other miſchiefs*; *and be*

" *greatly beneficial to the public; but will alſo be ac-*
" *ceptable to* GOD ALMIGHTY, *as being the only remedy*
" *of ſuch great evils, which have been ſo long neglected,*
" *though always complained of: provided due and proper*
" *care be taken for ſetting on foot ſo neceſſary an eſtabliſh-*
" *ment; and a* ROYAL CHARTER *be granted by the* KING,
" *to ſuch perſons as his* Majeſty *ſhall approve of, who ſhall be*
" *willing to become* benefactors *for the erecting and endow-*
" *ing ſuch an hoſpital, and for the receiving the voluntary*
" *contributions of charitable and well-diſpoſed perſons, and*
" *for directing and managing the affairs thereof* GRATIS, *to*
" *the beſt advantage; under ſuch regulations as his* Ma-
" jeſty, *in his great wiſdom, ſhall judge moſt proper, for at-*
" *taining the deſired effect of our good intentions.*"

Charlotte Somerſet.
S. Richmond.
H. Bolton.
Ann Bolton.
J. Leeds.
A. Bedford.
M. Cavendiſh Portland.
J. Mancheſter.
F. Hartford.
M. Harold.
S. Huntington.
F. Wa. and *Nottingham.*
E. Cardigan.
Dorothy Burlington.
F. Litchfield.
A. Albemarle.
F. Biron.
A. Trevor.
A. Torrington.
E. Onſlow.
A. King.

WHAT is meant by breeding up *uſeful hands for the Government, or by children whoſe parents are not able to maintain them, or thoſe who have no right to any pariſh,* is not

neceſſary to enquire at *preſent*; though it ought to have been clearly aſcertained at that time, which it was not. Theſe *ladies*, moſt undoubtedly, acted upon the noble *principle of love to God, and their fellow creatures*; and their *example* was followed by many *noble lords and gentlemen*.

We are all of us *wiſe* in reflecting on the *paſt*, as to what *might have been done, and was not done*; but it is a little wonderful, amidſt ſo much zeal that NO SCHEME was propoſed for *ſending pariſh children into the country* to be nurſed: nor any *premiums*, to the nurſe whoſe child ſhould be alive at a certain time; nor any public account given of pariſhes, that they might learn of each other, and be moved by *ſhame*, where no higher principle prevailed. It is not yet too late to examine, if ſome ſuch methods may not be ſucceſsfully employed, and meaſures taken to render it *honorable* for *men* to ſave the lives of *infants*, and *infamous* to leave them to periſh.

The *royal charter* for the hoſpital was obtained, bearing date the 17th of *October* 1739; the *Duke of Bedford* was choſen *preſident*, *Lord Vere Beauclerk*, and other perſons of diſtinction, *vice-preſidents*; the firſt governors were alſo mentioned in the *charter*. Many hints for eſtabliſhing the charity were gathered from the regulations of the hoſpitals of *Amſterdam*, *Paris*, *Liſbon*, and *Venice*. The ſeſſions after, an act of parliament was alſo paſſed, intitled, *An Act for confirming and enlarging the powers granted by his Majeſty to the governors and guardians of the hoſpital for the maintenance and education of expoſed and deſerted young children*,

by

by his moſt gracious charter, bearing date the 17th of October 1739; *and to enable them to execute the good purpoſes of the ſaid charter.*

A very regular advance was made in the execution of this great deſign, as far as the money collected would admit; but it was ſtill ſuppoſed, that the poors-rate was effectual to prevent any infant from periſhing for want. If thoſe who adminiſtered for the *poor*, performed their duty to the public, there was no occaſion for ſuch an hoſpital: and, if they *did not perform it*, it was neceſſary for others to take the charge. And, granting this not to be eaſily accompliſhed unleſs the hoſpital had been made general, it was nevertheleſs the only effectual remedy.

To conſider things as they then appeared: the laboring poor of *London* having debauched themſelves in a very great degree, *evils* of the moſt dangerous kind were *apprehended*, and one of them was *felt*, by the great mortality which reigned amongſt their children. The pariſh officer, inſtead of removing the poor infant to *wholeſome air*, and providing a good *wet nurſe*, only removed it from the *drunken mother*, to give it to a *poor*, *decrepid* woman, or a nurſe, in whoſe hands it would *die* ſoon; and the ſooner it died the leſs expence it would create to the *pariſh*. This was diametrically oppoſite to what the Legiſlators originally intended, by granting the liberty of making an aſſeſſment in aid of the poor; as ſuch aſſeſſment, properly employed, would be productive of *great gain*, in a *national view*. But it was the *fatality* of the times; and no harm was meant to the *ſtate*, in ſuffering thoſe children to die.

Many

Many of the pariſh officers muſt have been worthy men; but ſo it happened, and the evil was extended to a *greater number of infants*, and continued for *more years*, than I hope, for the honor of the nation, will ever be recorded in hiſtory.

At length we recovered from an *apathy*, in relation to infants, and immediately fell into a *dream*, as to the means of *preventing the evil*, though it had all the marks of reality. It was high time to think of a *remedy*; and the propoſal for a *Foundling Hoſpital* was adopted by many great perſonages, as already mentioned, with that benevolence which diſtinguiſhes this nation. The object was as *pleaſing* as it was *new*; and the zeal of individuals ran very high for it.

We ſee what the effects of it were, in the ſtructure of the *hoſpital*, the *chapel*, and the *ornaments*. Many *ingenious artiſts* beſtowed on it, ſpecimens of their *ſkill* and *liberality*; at once proving, that *arts*, *humanity*, and the *civilization of life*, go hand in hand.——As the object was then *contracted*, the hoſpital might ſeem *large* and *extenſive*; but, inſtead of its being too big and too expenſive, as ſome now imagine, if we conſider the whole plan, it is not big enough.

In *March*, 1741, thirty children were firſt put out to nurſe, and ſoon after thirty more: and in the courſe of the year one hundred and thirty-ſix. The firſt place appointed was *Hatton-garden*. Of the whole number ſixty-ſix died; which is not many more than the ordinary proportion which uſually die in the courſe of births, conſidering that many of them were kept in town: but it was plain, that the

error

error ſtill continued, *in not ſending the children to the country.*

In 1742 the plan was made for *building*, and in *September* after the *foundation-ſtone of the preſent edifice was laid*; but it was not till *October* 1745 that one wing of it was *inhabited.* Soon after this a ſubſcription was made for building the chapel above-mentioned, which alſo ſucceeded.

I believe no body will object to my ſaying, that we ſtill *dozed* on, from *March* 1741 to *May* 1756 incluſive, only 1384 children being taken in. But it is very remarkable, that only 724 of them died in all this time: at once exhibiting a proof of the great care and tenderneſs of the Governors of that time, and alſo that much greater ſucceſs may be expected from *few*, than when the hoſpital is *greatly* extended. But, alas! what were 1384 infants to the *thouſands* that were ſtill *drooping* and *dying* in the hands of *pariſh nurſes?* Though it may be preſumed, that ſo many of theſe children as were kept from ſuch nurſes were ſaved from deſtruction, I apprehend the deſign operated moſt by *example*; for the attention of the *public* being fixed on the hoſpital, it muſt have influenced the *hearts* of ſome pariſh officers.

CHAP.

CHAP. II.

Progreſs of the FOUNDLING HOSPITAL *from* June 1756 *to* May 1759, *during the time it has been under the direction of Parliament.*

THE breaking out of the preſent war contributed towards the ſucceſs of the remonſtrances of the zealous governors; in conſequence of which the *parliament* took the hoſpital under their care. It was eaſy for the legiſlators to diſcover, that what had been hitherto done was no object in the great view of the nation; and therefore their reſolutions in 1756 were, "*that, to render the inſtitution of* "*laſting and general utility, all the children which ſhould be* "*offered, under a certain age, ſhould be received.*" Nay more, it was thought, that "*to render the hoſpital gene-* "*rally uſeful and efficacious to the end propoſed,* proper "places *in all the counties, ridings, and diviſions of the* "*kingdom, for the reception of expoſed and deſerted young* "*children, ſhould be opened*;" ſubject, however, to the direction of the Governors, as to *time* and *place*.

HERE we are going into a *vaſt field*, and from doing *nothing* to the doing *too much*; which might be worſe than *nothing*. But, in honor to the *great* and *good* intention, I cannot help obſerving, that the word *expoſed* is joined to *deſerted*: it is not ſaid expoſed *or* deſerted. Whether any diſtinction was *intended* or not, it was hardly thought that any more children would be ſent to the hoſpital than ſuch

as

as had been *uſually expoſed* in ſtreets and at peoples doors, as expreſſed in Mr. *Coram*'s paper, already mentioned, or died in pariſh work-houſes, where their mothers had *deſerted* them.

It ſeems to be our perſuaſion, that we can do every thing that we ſet *earneſtly* about, and experience ſupports th opinion: but *men* are not made in the ſame manner as *ſhip* or *cannon*. It was not till the laſt *Spaniſh* war broke ou that Mr. *Coram* broached his ſcheme of a *Foundling Hoſpita* and it was not till the preſent *French* war that the parlia ment protected it. We are now to conſider maturely c the beſt means of taking care of it, and not forſake it o any account, leſt, when *another war* happens, a gre number of thoſe who might have compoſed *navies* an *armies* ſhould be ſleeping with their fathers in church yards.

The 3d of *May*, 1756, the parliament made the firſt grant of 10,000 *l.* and in *June* following we began to receive all children not exceeding *two months old*, at the *hoſpital* in *London*. It was judiciouſly determined to wait the *iſſue*, and ſee how the thing would operate, and how the 10,000 *l.* would enable the governors to take in *all* the children, under the age agreed, which might be offered till the end of that year, before other hoſpitals were opened in the country.

I well remember the tranſaction of the *firſt general taking-in-day*, the 2d of *June*, when we received 117 children. The whole month produced 425, all of them ſuppoſed not to be above *two months old*; for that was the age

limited. The next year (1757) 30,000 *l.* was voted, and we ſet out by extending the age to *ſix months*.

FROM this period the age was extended to *twelve months*, not with a *deſire* to receive more children than before, but in order to let people underſtand, that, if they would take care of their children, in the moſt dangerous part of life, they might be received afterwards: hereby acknowlegeing, what indeed is very obvious, that there was much leſs danger at the *mother's own breaſt*, than at any other woman's. This demonſtrated the zeal of the governors for the cauſe of humanity, and the welfare of the public: and it ſeemed to be very right, except that the common people, *in the country*, ſeeing us add *four* months to the two, and then *ſix* months, to make up twelve, might conceive, that we meant to take *all* their children *off their hands*.

HOWEVER the proportions continued wonderfully equal, *viz.*

From the 2d of *June* to 31ſt of *Dec.* 1756, of two months old — — —	1783
1ſt of *Jan.* to 30th of *June* 1757, of ſix months old — — —	1908
1ſt of *July* to 31ſt of *Dec.* 1757, of twelve months old — — —	1927
The whole number to the end of 1757, including the few of the former fifteen years, from 1741, is —	6894
Of whom were dead (being 45 *per* 100) —	3105
The number received in the *above* 18 *months* (excluſive of the 15 years) being — —	5618

Of

Of theſe were dead — — — 2311

Making 41 *per* 100.

THE next periods produced, *viz.*

From 1ſt of *Jan.* to 29th of *May* 1758, of twelve months old — — — — 1824

30th of *May* to 31ſt of *Dec.* 1758, of *ditto* -- 2319

1ſt of *Jan.* to 29th of *May* 1759, of twelve months old, — — — — — 1910

It is extraordinary that it ſhould run ſo near the ſame number: it would incline one to believe, that only a certain number were very poor, or very profligate, or that vice takes its courſe as uniformly as virtue. Every one will conclude as he pleaſes. Very few of theſe children exceeded the age of ſix months, and moſt part of them were newly born; ſo that one would be led to think, that if the parents of children, whether *legitimate* or not, keep them for a little while, they are not eaſily induced to part with them at all; conſequently, I will venture to draw a concluſion, *i. e.* that it has not been *poverty* which has driven many people to this extremity, ſo much as an *indifference* about their children. At leaſt it is worthy of *ſome pauſe*, to contemplate how it came to paſs, even in the height of a *war*, and conſequently of *diſtreſs*, that more perſons having children, turned of *ſix* months old, were not under a *neceſſity* of parting with them, than, upon a candid view of this account, and the ages theſe children were of, there appears to have really been; or, in other words, that the *diſtreſs* ſhould lie ſo much among people who had chil-

dren *under* ſix months old, and ſo little among others whoſe children were *above* ſix months. It was natural to expect a diminution of the number, on the principle of diminiſhing miſery; but, conſidering the force of *cuſtom* and *faſhion*, it is ſurpriſing there was no increaſe. Nor does it appear, that 1759 will produce more than 1758; but this I impute to the men abſent on account of the war, whether they are huſbands, or profligate perſons who make it a kind of buſineſs to ROAM: for this muſt needs create a vaſt difference, though it can be judged of only when the war terminates, and our people return home.

CHAP. III.

The FOUNDLING HOSPITAL *eſtabliſhed on the practice of other nations, whoſe manners and religion are eſſentially different from ours; and the probable ſituation of* Foundlings *in this country.*

IT ſeems to have been a *general miſtake* in eſtabliſhing the hoſpital, that we founded our arguments for it, and the great principle of the *plan*, upon the practice of *other nations*, drawing our concluſions with too little attention to the *genius of our own*.

WHERE the arm of *arbitrary power* wrings from the hands of *peaſants* the poor remains of the produce of their *daily labor*, and makes no proviſion to ſupply their wants,

wants, but ſuch as the *charity* of RELIGIOUS HOUSES furniſhes, as was the caſe with us, before the days of Queen *Elizabeth*, the compariſon cannot hold. Where *property* is not ſacred, *induſtry* cannot flouriſh; and where *commerce* does not furniſh employment, *miſery* cannot be ſo well kept at arms-length. In countries where the ſoil is leſs fertile, and ſhowers from heaven do not create plenty, *want* will more generally abound.

IT is true, in the vaſt circulation we ſee, in this *commercial* nation, many of the *rich* abuſing the gifts of God, by an intemperate uſe of their fortunes, and many of the *poor* being vicious, miſery will neceſſarily ariſe from it; and do what we may, it will be *felt* more or leſs, not only as the *poor* are *vicious or virtuous*, but alſo as *trade* changes her abode, or ſeaſons prove unkind.——But ſtill in the *national calculation* it ſhould be conſidered, that if only the half, or a leſs part, of our *poors-rate*, joined to the *uſeful labor* which is often promoted by men of fortune amongſt us, even by *artificial means*, when *others* fail, it puts us very much above every other nation on the face of the whole globe.

IF we ſet the *poors-rate* at only 1,200,000 *l.*, at 4 *l.* a head, it provides for 300,000 perſons, being 1 in 20 or 25 of the whole inhabitants of *England*: and it muſt be noted, that ſome of them are not allowed above *a ſhilling* a week, or 2 *l.* 12 *s.* a year. The addition of ſo many great and noble *charitable inſtitutions* as we find in this kingdom, independent of the poors-rate, is alſo an effectual proviſion for another vaſt number of people, under different circumſtances, particularly in *great cities*.

THOUGH

THOUGH this proviſion has been abuſed, though our anceſtors ſhould have been well aſſured, that it would be ſo, in many inſtances, yet it was a proof of their wiſdom to furniſh the means of a ſupply for the viciſſitudes of life, and to ſupport the poor, that they might have a chance of redeeming their fortunes; or, at leaſt, of demonſtrating a general belief of that univerſal Providence which governs and *ſupports the whole*, and by which nations riſe in *glory*, or ſink into oblivion. The beſt things are ſubject to *abuſe*; and we muſt not be ſurpriſed, conſidering how money has decreaſed in value, that the ſeventy or eighty thouſand pounds, which this rate might amount to when the *great Burleigh* firſt executed the plan, ſhould reach to a *million and half*, as it is generally ſuppoſed to be. But for the very ſame reaſon, that this *liberal proviſion* is made, it was never conceived that any thing leſs than the immediate *chaſtiſements of heaven* could alſo render it *neceſſary* to introduce the ſeparation of *parents and children*, as *an expedient* to preſerve the *lives of infants*.

IT might be of uſe to us to collect a complete hiſtory of Foundling Hoſpitals, how they operate in other countries: all that I know is, that in *Paris* they receive between 4 and 5,000 children yearly. The few infant foundlings which I have ſeen in that city ſeemed to be cleanly treated; but, in general, if I am not miſinformed, the mortality among them is *prodigious*. The *French* think this nation rears a greater number of infants than we really do, by feeding them with the milk of animals; or, in other words, by *breeding them by hand*: and we can rear them with regard to plenty of milk

milk much better than they. There are foundling hoſpitals in ſeveral other cities in *France*; but all of the foundlings, when paſt infancy, are ſaid to be in a *beggarly* condition. It may be of ſome uſe to obſerve, that in *France* they ſupport an army of 150,000 men, when we do not entertain above 30,000 in time of peace. *Their* view is to find men to be employed as *ſoldiers*; *we* intend to make *domeſtic ſervants*, *tradeſmen*, *huſbandmen*, or *manufacturers*, of our *foundlings*, for we propoſe to place them *all* out as *'prentices*. In this land of freedom one would alſo wiſh, that a *ſoldier* ſhould have a *father* and *mother*, a *brother* and *ſiſter*, as well as a *wife* and *children*, that he might have an object to fight for, and not merely becauſe he receives *ſix-pence a day*. In this, our *circumſtances* differ moſt eſſentially from theirs: and, *thank heaven*, ſo do our *ſentiments!*

In *Liſbon* I know, that they receive about 3000 infants, under the direction of the *Miſericordia*. This is an inſtitution of *mercy*, for it not only takes care of infants, but alſo of young women, who are detained as in a *nunnery*, till they are given in marriage, and the beſt wives are generally taken from thence. The *Portugueſe* have a fund for the ſupport of it, but they find great difficulty in rearing infants. Some of the *governors* are men of the *firſt rank*, and they *diligently* attend the duties of the office. It was their practice, for a long time, to put *three*, *four*, or *five* children, to ſuck at the breaſt of one woman, which was a great cauſe of mortality: at length they reſolved, that only *two* ſhould be ſuckled by *one* woman, till they could be diſpoſed of.—How they have been able to keep up to this

reſolution I know not. Every perſon who will adopt a *foundling*, and take charge of nurſing it, is intitled to certain privileges: a woman is exempt from her huſband and her *ſons* being taken as ſoldiers. The *Portugueſe* alſo eſteem it a *religious* act to cheriſh a *foundling*: and it is conſidered *by the ſtate*, as an act of *mercy* and *juſtice* to remove the imputation of *illegitimacy*; and accordingly theſe *foundlings* are capable of holding any office, for which purpoſe they are called *filhos del Rey*, the King's children. In that country the illegitimate child inherits, in failure of children born in wedlock.

WHAT eſtimation *our foundlings* may be in hereafter *God Almighty* knows. I believe not in near ſo bad a one as ſome repreſent them; but I apprehend they will be, in one reſpect, in a worſe ſtate, when grown up, than foundlings are in *Portugal*, unleſs it ſhould become a more general cuſtom to adopt them, than it has been hitherto. The *liberty* which creates a degree of equality amongſt us beyond a *deſpotic* government, aggravates thoſe prejudices which prevail in weak minds againſt illegitimate children. This is an *evil*, and yet *good* ariſes from it, ſo far as relates to preſerving the *ſanctity* and reputation of the *marriage-bed*.

HAVING mentioned that *illegitimate* children inherit in *Portugal*, I ſhould be glad to know how *our foundlings* are to be eſteemed here: are they to be *legimate*, which many of them are not, or *illegitimate*, which many are not, in caſe any inheritance ſhould become the queſtion, or if they ſhould die *inteſtate*, having a fortune, as doubtleſs, in proceſs

of

of time, many of them will have? Unleſs they prove their legitimacy, they muſt be conſidered as *baſtards*, whether they are really ſo or not. This, amongſt other circumſtances, deſerves conſideration.

As to theſe children being ſubject to the temptation of *artfully* concealing the circumſtance of their *education*, for their *birth* they can know nothing of, the objection does not appear to me to lie ſo ſtrong as is imagined; for the great number of theſe *foundlings* will countenance each other. But here alſo we differ from other nations; there is a certain *ferocity* in our common people, which we do not find in any other country, and we muſt often expect to hear the words "*foundling ſon of a b——*" and that which ſhould render theſe children the object of a peculiar tenderneſs, be converted into *reproach*. It will not be enough to anſwer, "*who is my father or mother I know not, but* "*ſurely yours were very bad people, or they would have* "*taught you better, than to reproach me with a misfortune,* "*to which I am no ways acceſſory.*" But here we ſee it *muſt*, and in this country *will*, be conſidered as a *misfortune*, and the *foundling* himſelf will eſteem it as ſuch, and be ſo far a *leſs happy Being*.

No people refine ſo much as we do, or are ſo apt to beat out an *imaginary* wretchedneſs; and though the affinity between *man* and *man* is really ſtronger than all others, yet this is an *abſtract idea*, which we can no more think will take root in the minds of the *common people*, or of a *foundling*, than that every man he meets, who has contributed to his ſupport, is his *father*, as ſome have moſt

curiouſly imagined. The want of parents will be felt by *foundlings* more here, than in other countries, where people are uſed to better *diſcipline*; and ſuch *want* will, in the event, be felt in *this*, more than in *other ſtates*.

THE greateſt part of the inhabitants of this iſland, notwithſtanding we extend our commerce over the globe, are bred at or *near* the place where they are born; and the common people, in a certain circle, are known after the ſame manner as the higher claſſes; their *parents*, *kindred*, and *connections*, are the ſubjects of their diſcourſe; and they keep each other in ſome awe, from a *ſenſe of ſhame*. The *ſon*, who would have been *idle*, or a *thief*, *profligate*, or a *contemner of divine laws*, by the mere force of *love to his parents* and *kindred*, and a habit of affection for them, will be often prevented from *diſgracing* them; and the ſame motives will render him *induſtrious*, *honeſt*, *ſober*, and *religious*. This is the natural courſe of things in this country, where every man ſeems to challenge a right of *thinking* and *acting as he pleaſes*, in which particular we are alſo ſingular.

WHEN I hear it urged, that they have *foundling hoſpitals* in the *United Provinces*, which is *not* a deſpotic government; I anſwer, that it is not ſo eaſy to decide what their government is, but *their* people are of a different ſtamp from *ours*. They ſupport a more rigid diſcipline in their *charities*, and they can do it better than we: for they are governed more by the *terror of laws* than we are. "Their "common people are *well* when they are not *ill*, and "*pleaſed* when they are not *troubled*; are *contented* becauſe

"they

" they think little of it; and ſeek their happineſs in the " *common eaſe and commodities of life*, or the encreaſe of " riches;" and, as SIR WILLIAM TEMPLE goes on to remark, " they do not amuſe themſelves with the more " ſpeculative contrivance of paſſion, or refinement of plea- " ſure." Indeed, they *eat, ſleep*, and *work hard*; and the character of their common people differs eſſentially from ours, as well as their *laws, in general*, and the *genius* of thoſe who adminiſter their laws; ſo that the compariſon will not hold: Beſides, tho' there are a great number of *orphan houſes* for particular *diſtinctions* of people, there are *very few* who are properly *foundlings*. The preſent unlimited plan of our foundling hoſpital will, in my opinion, produce more pernicious conſequences, than the ſame kind of inſtitution, in almoſt any other *European* country.

CHAP. IV.

Objections made to the Hoſpital, on account of bringing infants from the country to London.——*Alſo in relation to the erecting Hoſpitals in the country, to receive in the firſt inſtance, with the reſolutions of Parliament on theſe heads.*

EVERY hour gives proof of the fallacy of human wiſdom. It is very remarkable, that, ſo far from any evil being apprehended from the *bringing children from the country to town*, the act of the 13th of his preſent *Majeſty*, which I have already referred to, expreſly mentions, that " no church-warden, overſeer, or other perſon what- " ſoever, ſhall, by virtue or authority of any law in being,

" for the *proviſion* or *maintenance of the poor*, or for ba-
" ſtard children, ſtop, moleſt, or diſturb any perſon, in
" bringing any child or children to the foundling hoſ-
" pital, *&c.*"

Nobody conceived it would become a *traffic* to bring children: it was never imagined that ſo many *putative fathers* would commit violence on *maternal* affection; nor did we dream that *pariſh officers* in the country would act ſo unlike *men*, as to *force a child from a woman's breaſt*. But inſtances of this kind, if they are not ſo *numerous*, have lately become as *ſcandalous*, as the *deaths* of pariſh children in *London*, before the eſtabliſhment of the hoſpital. But this is not the *only* evil; for if *children* are brought to the hoſpital, which ought, in all reaſon, to be taken care of by their *parents*, and which would probably be *better* taken care of by them, was there no hoſpital, we muſt not wonder, if many of the ſame *perſons* that *voted* ſo much money, and recommended the extending the object into the *country*, have *altered their opinion*. It ſeems as if the laſt *reſolutions* of the *houſe* were made from *experience*, and *information* of horrible neglects and *pernicious* practices in the *manner* of conveying children from the *country*; with apprehenſions of introducing a cuſtom for *parents* to forget the duty they owe to their *children*, and thus to bring on *evils*, which, if not ſuppreſſed, in the moſt effectual manner, will more than counterbalance the *good* which the hoſpital can do to the community.

It was *ſaid* at the *beginning* of 1758, that if care was not taken, the *foundling hoſpital* would do *miſchief*, by the

number of children conveyed to *London* from the *country*; many perſons being employed for this purpoſe who made a *trade* of it. If a woman is a proficient, whether in the *carrying* of children, or any other *art*, ſhe ought ſurely to be employed rather than another; but the word *trade*, being uſed in the ſenſe of *traffic in human life*, implying a great inattention whether it was preſerved or not, it could not but create a great *diſguſt*: this gave a bias to the minds of many perſons, and terminated in the *diſcredit* of the hoſpital. The inſtitution was thought, however, too ſerious an object to be left unprotected from any ſuch rumours, and the parliament granted 40,000 *l.* for the year 1758, notwithſtanding many members of the *houſe* did not ſeem to be convinced, that ſuch good would reſult from the hoſpital, as the *grant* of ſuch *public money* ſhould naturally produce.

In the mean while it was urged, that the *original deſign of the hoſpital* was for the *metropolis*, where children *had died* in ſuch multitudes, and not for the *country*, where they did not die beyond the common courſe of mortality. To adminiſter a remedy where there is no diſeaſe, or none to which *ſuch a remedy* is adequate, as in the *political*, ſo in the *natural* body, it may *create a diſeaſe*, and endanger the conſtitution. But here another difficulty was ſtarted, "*Shall we give public money for the uſe of* London *and* "Weſtminſter *only?*" The anſwer ſhould have been, YES, *the good of the whole is clearly the object*: but this was not ſo clearly comprehended.

It is very difficult to form an *idea* of half the *good* or *evil* effects which ſuch an inſtitution, in this country, may produce. But in the *beginning* of this year (1759) it was very apparent, that the hoſpital muſt be *either confined to London*, or *extended* to the eſtabliſhing *receiving hoſpitals* in the *counties, agreeably to the authority which had been actually given by parliament, and never revoked.* The bringing children great diſtances from the *country* to *London*, to carry them back again to the *country* to be nurſed, was ſuch a *glaring abſurdity*, no-body could digeſt it. Every one wiſhed to ſee a *remedy* for it, but not many advocates for the hoſpital, upon the preſent plan, knew *well* how to *inſiſt*, in ſo many words, *that it would be the intereſt of the nation to erect more foundling hoſpitals, to receive infants in the firſt inſtance:* but this was *ſaid*, and *meant*. Where *humanity* and the *preſervation of infants* are the objects, one would imagine they might be ſo level to *common apprehenſion*, that it ſhould not be *doubtful* what is right to be done: but many *doubts* did ariſe, and moſt people concluded that *all* was not right.

As to the *difficulty* of reſtraining people from ſending children from the *country*, the more it was examined the greater it appeared; but it had not been yet fully diſcuſſed *in public:* and the old path being now ſo well *trodden*, 20,000 *l.* and after that 30,000 *l.* in all 50,000 *l.* was voted for the annual current ſupply of the hoſpital for the year 1759. It was ſuppoſed ſo much would be wanted for the ſupport of 5,825 children alive at the end of 1758, and for 4,200 more, which it was preſumed would be received in 1759.

BEFORE the *end* of the ſeſſions, the money being already voted, the matter was diſcuſſed very largely, and the reſult was, that many *dangers* were foreſeen by *ſome*, in *contracting* the plan, and confining it to *London*; and greater miſchiefs apprehended by *others* from *extending* it to the *country*. Under theſe circumſtances it was not extraordinary to leave the thing as they found it, and as it now remains; for though *public money* is a ſerious object, and *life* ſtill more ſo, it ſeemed impracticable, whilſt *ſecrecy* is obſerved, to reſtrain people in the country from ſending their children to town. Many great perſons, equally *pious*, equally *humane*, equally *capable of diſcerning* the truth, were divided in their opinion; both ſides arguing from *facts*, tho' totally oppoſed in *ſentiments*. Thoſe who had been advocates for the hoſpital without limitation, could not, with a good grace, and under this bewildered ſituation, recommend any particular meaſure which ſhould *ſeem* to undervalue it.

As to the *money*, though it is a great object at this time, yet as relating to the purchaſe of *cloth*, *milk*, and *bread*, it could not be deemed a reaſon ſufficient to drive us into any *dangerous extreme* with regard to the ſafety of the *lives* of *infants*: and it was too tender a ſubject for any man, whoſe peculiar duty it is to conſult the beſt means of *preſerving* the people, to neglect an opportunity of examining it.

EVERY body meant *well*, and the voting the 50,000 *l.* for the year 1759 was an *irrefragable proof* of the *tenderneſs* of the *legiſlature*. Indeed it appeared a little ſtrange

to

It is very difficult to form an *idea* of half the *good* or *evil* effects which ſuch an inſtitution, in this country, may produce. But in the *beginning* of this year (1759) it was very apparent, that the hoſpital muſt be *either confined to London*, or *extended* to the eſtabliſhing *receiving hoſpitals* in the *counties, agreeably to the authority which had been actually given by parliament, and never revoked.* The bringing children great diſtances from the *country* to *London*, to carry them back again to the *country* to be nurſed, was ſuch a *glaring abſurdity*, no-body could digeſt it. Every one wiſhed to ſee a *remedy* for it, but not many advocates for the hoſpital, upon the preſent plan, knew *well* how to *inſiſt*, in ſo many words, *that it would be the intereſt of the nation to erect more foundling hoſpitals, to receive infants in the firſt inſtance:* but this was *ſaid*, and *meant*. Where *humanity* and the *preſervation of infants* are the objects, one would imagine they might be ſo level to *common apprehenſion*, that it ſhould not be *doubtful* what is right to be done: but many *doubts* did ariſe, and moſt people concluded that *all* was not right.

As to the *difficulty* of reſtraining people from ſending children from the *country*, the more it was examined the greater it appeared; but it had not been yet fully diſcuſſed *in public:* and the old path being now ſo well *trodden*, 20,000 *l.* and after that 30,000 *l.* in all 50,000 *l.* was voted for the annual current ſupply of the hoſpital for the year 1759. It was ſuppoſed ſo much would be wanted for the ſupport of 5,825 children alive at the end of 1758, and for 4,200 more, which it was preſumed would be received in 1759.

BEFORE the *end* of the ſeſſions, the money being already voted, the matter was diſcuſſed very largely, and the reſult was, that many *dangers* were foreſeen by *ſome*, in *contracting* the plan, and confining it to *London*; and greater miſchiefs apprehended by *others* from *extending* it to the *country*. Under theſe circumſtances it was not extraordinary to leave the thing as they found it, and as it now remains; for though *public money* is a ſerious object, and *life* ſtill more ſo, it ſeemed impracticable, whilſt *ſecrecy* is obſerved, to reſtrain people in the country from ſending their children to town. Many great perſons, equally *pious*, equally *humane*, equally *capable of diſcerning* the truth, were divided in their opinion; both ſides arguing from *facts*, tho' totally oppoſed in *ſentiments*. Thoſe who had been advocates for the hoſpital without limitation, could not, with a good grace, and under this bewildered ſituation, recommend any particular meaſure which ſhould *ſeem* to undervalue it.

As to the *money*, though it is a great object at this time, yet as relating to the purchaſe of *cloth*, *milk*, and *bread*, it could not be deemed a reaſon ſufficient to drive us into any *dangerous extreme* with regard to the ſafety of the *lives* of *infants*: and it was too tender a ſubject for any man, whoſe peculiar duty it is to conſult the beſt means of *preſerving* the people, to neglect an opportunity of examining it.

EVERY body meant *well*, and the voting the 50,000 *l.* for the year 1759 was an *irrefragable proof* of the *tenderneſs* of the *legiſlature*. Indeed it appeared a little ſtrange

to

to ſome people, that, after the money ſo granted, with a view to the reception of children at the hoſpital from all parts of the kingdom, it ſhould be immediately after RESOLVED, " that the *appointing places in the ſeveral* " *counties, ridings, or diviſions, in the kingdom, for the* " *firſt reception of expoſed and deſerted children, will be* " *attended with many evil conſequences.*" And what is more, " *that the ſending children from the country, to the* " *hoſpital for expoſed and deſerted young children in* London, " *is attended with many evil conſequences, and ought to be* " *prevented.*"

How it was to be *prevented* was the queſtion. Theſe reſolutions only indicated a deſign of making a law, not being abrogatory of any law in force; but not a ſingle doubt ariſes in my breaſt concerning the *propriety* and *humanity* of them. I believe they are *very right upon the whole* and yet I am *alarmed*, and, as far as I am concerned, think it neceſſary to ſtand upon the *defenſive*. I am too well acquainted with my own country to be ignorant, that we are apt to go into *extremes*, and therefore I *reſolved* to contribute *my labor* towards a right underſtanding of the ſubject, that we may not raſhly abandon a purſuit which we had ſo much at heart; remembering how many *thouſand* lives have been wantonly thrown away in *London pariſh work-houſes*; and how neceſſary it may be to guard againſt ſuch evils hereafter: and this is what I hope will be moſt ſeriouſly attended to by thoſe who are the *judges* in this matter. The *governors* of the hoſpital are but *ſervants* of the public, and they mean to render their ſervices *uſeful*, in the manner which the legiſlature ſhall judge beſt.

CHAP.

CHAP. V.

Reaſons againſt the preſent plan of the hoſpital, reſpecting ſecrecy, ſuppoſed murders of infants, idleneſs, and calculations of expence compared with that created by the children of the poor under their own parents in the country.

MANY of the *reaſons* againſt the preſent plan of the *hoſpital* are of a very complicated nature, though ſome of the arguments ſeem to be demonſtrable.

FIRST, as to the SECRECY on which it is founded. Thoſe who have entertained an opinion, that a great part of mankind are engaged in amours in *high* life or in *low*, and that it is for the ſervice of the commonwealth that ſuch correſpondences between the ſexes ought to be concealed from the world, in the beſt manner poſſible, may naturally plead for *ſecrecy*: and this opinion claims that reſpect which every friend to humanity is intitled to, tho' he ſhould miſtake the point. But it ought at the ſame time to be remembered, that the fewer ſecrets a man has, the more free is his mind and perſon, and probably the more innocent his life; and the circumſtance which may be of great moment to me, as an *individual*, may be of no conſequence to the *ſtate*. Moreover, many things in which individuals are intereſted, and conſider as *ſecrets*, are really *no ſecrets*.

As to *amours* in higher life, if the parties can manage no better than to avail themſelves of a *foundling hoſpital*, there is very little reaſon for ſcreening them, at any hazard or

expence to the *public*: nor do I comprehend what the *public* is to gain in return, for acting as a kind of *pander* to a few private correſpondences of this kind. It is granted, that we are not to expect *perfection* in any thing: in all human inſtitutions, which take their origin from the diſcovery of *great evils*, we muſt not be ſurpriſed if *leſſer evils* ſhould ſtick cloſe to them; and it ſhould not be a *ſufficient* reaſon *againſt* the hoſpital, on the preſent plan, that *a rich man* ſent his illegitimate child there; but he ought *not* to ſend it: and if it is a common practice for all kinds of people to ſend their *illegitimate* children to the hoſpital, it is time to check this cuſtom. The *variety of circumſtances* which ariſe in life may render it *neceſſary* to leave ſome great blanks in almoſt every inſtitution, to be filled up as occaſions may require; and we muſt not refine too much upon this great object of human frailty; but neither muſt we ſeek for *remedies* worſe than our *diſeaſes*. We ſometimes ſee that *fear* and *ſhame* operate very fatally, and ſo do *courage* and *profligacy*: compaſſion is due in all caſes, provided the effect of it is not carried beyond due bounds. The moſt certain way to *prevent the effects of ſhame*, is, to remove the *temptation* to the offence which created it. There are certainly many ways of breeding up infants in ignorance of their *real parents*, and of concealing amours: but to provide a *foundling hoſpital* for ſuch purpoſes, to ſay no worſe, ſeems to be *ridiculous*, in ſuch a nation as this, though it may be *neceſſary* in ſome other countries.

I HAVE ſomewhere met with the anſwer, of one of the heroes of old, I believe it was *Julius Cæſar*, who being aſked,

aſked, what ſhould be done with a man taken with another's wife? anſwered, that "he ought to be PUNISHED "*as a fool, for being taken.*" If men will do what ought not to be done, they muſt ſtand upon their own defence. In all national objects we muſt conſider the *religion* of a country: the antient *Romans* did not conceive, that their gods were much offended at ſimple concubinage, but the practice of adultery was ſuppoſed to draw down the vengeance of heaven on their arms. As to the *modern inhabitants of Rome*, they make certain diſtinctions, in regard to the vice in queſtion, which our *purer Chriſtianity* does not allow of; and the *leſs* reaſon ariſes for making any proviſion to favor it: for this in fact would be making a kind of oppoſition of one law, from whence no great *good* can ariſe, againſt another law of great and eternal obligation.

WITH reſpect to *amours in low life*, how *few* are there which can be kept *ſecret*, in caſes of *pregnancy?* How few are there, where the *parties intereſted* give themſelves any trouble whether they are *ſecret* or not? The common people in *London* are not very nice, and in the *country* it is a *common practice* (not *univerſal*) to come together firſt, and if they *prove*, as they term it, then they *marry*. This is a *law of honor*, like a *gameſter's debt*; and it is happy when the pledge of their love is cheriſhed by themſelves, without any temptation to part with it; and more happy ſtill, when theſe accidents happen, that the parties are not *diverted from marriage* by any other *means* of providing for the child, as this would aggravate the *evil*, and bring on a train of pernicious conſequences. How few inſtances are there where the *foundling*

hoſpital

hoſpital is rendered truly beneficial in the light of *preſerving children*, taken *ſecretly* from the hands of the parents, more than there might be, if the ſame infants were taken *publicly* and *fairly*, and brought to the hoſpital by the *pariſh officers*.

I GRANT that ſuch *hoſpitals* abroad are *founded* and *ſupported* upon a principal of *ſecrecy*; but this does not appear to be ſo neceſſary here, as in *Portugal*, *Spain*, and ſome other countries, on other accounts: our clergy marry; our *tempers* are not ſo *jealous*; our *reſentments* of amours not ſo fierce; our *poor* are provided for; both ſexes may as well be left the guardians of *their own ſecrets*, as our women are the *guardians* of *their own honor*, which I know is not the caſe in *Portugal*. Such *ſecret keeping* among us, would bring on worſe evils than it either *prevented* or *cured*.

If the original propoſal of an hoſpital here, was built on *ſecrecy*, it ſeems to imply an abſurdity; ſince, to one child which could be traced out and proved to periſh in *ſecret*, *five hundred* might have been diſcovered to periſh *openly*, and, for the moſt part, through the *fault* of thoſe who were charged with the care of them.

As to actual *murders* which are ſuppoſed to be prevented by means of the *foundling hoſpital*, I can hardly conceive there are many. I have heard much talk of *unlawful amours*, the produce of which have been *murdered*: but I thank God I have not ſo *mean* an opinion of *human nature*, as to think this is the caſe in half ſo great a degree as is generally imagined. There is no doubt that illegal commerce is too prevalent: but, I believe, to one infant ſecretly *ſtrangled*, or put to death, by the hands of the

the mother, five thouſand die in the face of the ſun by the *ignorance* or *neglect* of the *mother* or *nurſe*, and *five thouſand* more by being taken from the *breaſt* of the mother.

To make a law, or provide an hoſpital, which ſuppoſes, that, without it, *women* will *murder* their *children*, however we may be induced to argue from ſome few *known facts*, it ſuppoſes *too much*, and familiarizes our thoughts to a crime the moſt abhorrent to nature. Nor can *any law*, or any *hoſpital*, reſtrain thoſe, whoſe *cruelty* or *ſhame* carries them ſuch deſperate lengths. We find ſome women have been executed for the *murder* of their infants, and ſome *infants* have been *found murdered*, notwithſtanding the indulgence ſhewn by the hoſpital.

Cruelty can hardly be a motive to the murder of an infant, which can have given no provocation. And as to *poverty*, ſuch as would drive a woman to ſo deſperate an expedient, it may be provided for, *without ſecrecy*. Tho' I confeſs this is the part which creates ſome repugnance in my mind; yet I am equally clear, upon the whole, that we had better go, upon another plan, and drop the ſecrecy.

As to *idleneſs*, nothing is more evident to me than that *induſtry* will be hurt by the hoſpital, whilſt we continue to receive all children *ſecretly* and *indiſcriminately*. It is true, very good people will hardly part with their children; and it may be happy for the children of very bad parents, that they do abandon them; but it would be abſurd to argue upon this principle, without conſidering, that there is a great part of mankind who will do their duty, when *no temptation* is thrown in their way to *prevent* it. If the ſexes may

gratify

gratify themſelves without paying for it, and yet ſeem to offend againſt no human law, nor any queſtions be aſked about the children, I apprehend too many, *even in ſober wedlock*, will in proceſs of time take advantage of the *indulgence* of the public, in a manner that will not be for the *public welfare*.

As to children born out of wedlock, it is a very ſhort way to diſpoſe of them, but not a *good way to preſerve them*, more than to promote *chaſtity* or *induſtry*. Uſeful labor is the great ſource whence the riches of the nation flow; every ſpur to it is therefore a *benefit*, and every motive to *idleneſs* an *injury*; and though the ſame argument will hold with reſpect to ſeveral other charities amongſt us, yet it comes home, in a direct point, in none ſo much as in this, as I ſhall ſhew in the calculation of expence.

I MUST appeal then to *common experience*, for the probable effects the hoſpital will have, upon a compariſon of a laboring man, who has a *large family*, and him who, by means of ſuch an hoſpital, may have no body to provide for but *himſelf*. It has been generally obſerved, that the ſober married man, who has a family, works *two*, *three*, or *four* hours in the day more than him that has none, and generally in a more *ſpirited* and *maſterly* manner. The ſame man will alſo do more work when proviſions are *dear* than when they are *cheap*, of which there are many proofs in the *clothing countries*: the reaſon is plain, it is the conſequence of the love he bears to *his wife and children*, and the ſenſe he has of his *duty*: and hence ariſes one proof, how much better ſubjects *married men* generally are than

batchelors; and how much it is the intereſt of the ſtate to *encourage* matrimony, conſequently to *diſcourage* every thing that may tend to *prevent* it: ſo that in all caſes, *except where the lives of infants cannot be preſerved by any other means*, ſuch methods as *ſeem* to recommend a *promiſcuous commerce*, muſt be ſhuned with great care, on *political* as well as *religious* principles.

THERE are alſo inſtances innumerable, of *laborers* and *huſbandmen*, and theſe are the kind of people in queſtion, who maintain *themſelves*, a *wife*, and *ſix children*, for *ſix*, *ſeven*, or *eight* ſhillings a week. Let us ſuppoſe this to be *fifty* ſhillings a year for each child: in ſome ſuch families, children of *five* or *ſix* years of age do ſomething towards their own maintenance; and I am told that in *Norwich* and *Birmingham*, the children in the town under ſeven years of age are computed to gain more than their ſupport. Let us fix the time to *ten* years, by which time the child, at 50*s. per annum*, will coſt his parents 25 *l.* Now what is the expence of the hoſpital? I believe upon *a fair computation*, ſuppoſing all our children to live (for we muſt draw the compariſon equal in this reſpect) we may call it 6 *l.* a year. As we cannot put them out under *ten* years of age, the foundling then coſt 60 *l.* Here is a difference of 35 *l.* additional charge created on our common ſtock, which the *public* is to pay; which is above *two* to *one*. I beg leave to aſk how theſe 35 *l.* are to revert? Will the huſbandman or manufacturer *add* any thing to the *ſupport of the public* by any *additional labor*, in return for the indulgence ſhewn him? *No*: Will he *conſume* the *more*, and be the

better

better enabled to pay an *additional tax? No:* juſt the contrary; he will work the *leſs*; he will *conſume the leſs*; he will even be the *leſs qualified* to pay the tax he was accuſtomed to pay, and conſequently the ſtate will be ſo far the ſufferer.

THE calculation for *ſeven* years to come, which is ſuppoſed to be the utmoſt extent of the time, for an accumulating expence of the hoſpital, on the preſent plan, will coſt 101750*l.* and no more. I will grant this, tho' nothing can be *leſs certain*, than the event of opening hoſpitals to receive children in the country; but what deductions can be made from it? Not that we ſhall ſave more lives than are now preſerved in the country; *that* cannot be *proved*; the appearance is againſt it: therefore let us rather think ſeriouſly of preſerving *town children only*, who moſt need aſſiſtance; and if there are any country children who require ſuccor, which is very warmly urged by ſome, let us enquire who they are, and who has the care of them; for if they are at hand to be received into wholeſome air; if they live on the very ſpot, or near it, where we *Londoners* wiſh to ſend our children, the *ſame remedy* and method of proceeding cannot be neceſſary to them, as it is to us in *London*.

CHAP.

CHAP. VI.

Objections to the preſent plan of the Hoſpital, drawn from the conſideration of our common LIBERTY, *and the duties of* FILIAL PIETY, *and* PARENTAL LOVE.

UPON the general view of the *preſent plan*, I cannot conceal my apprehenſions of *danger*. We are at preſent a *great nation*, and though we could eaſily accommodate a *million* or *two* of people more on this iſland, yet I think there are many more effectual means of getting at them than by *undermining* the foundations of *parental affection* and *filial love*, were we *ſure* of ſucceeding. It is beyond all diſpute, that theſe affections are the beſt ſecurities to the *ſtate* of the *fidelity* of both *parent* and *child*. If the operations of the hoſpital are extended beyond the bounds abſolutely neceſſary to preſerve the lives of infants *in London*, *thouſands of parents* will have *no child* to *relieve* them in the diſtreſſes of *old age*, and *thouſands of children* will have no *parents* or *kindred* to *aſſiſt* or *ſuccor* them under the *viciſſitudes* of life! Is this a *fantaſtic* opinion, or the dictates of *ſober ſenſe?* Is it fit for a *rich*, a *civilized*, and *induſtrious nation*, a *free* and *opulent* people, to proceed on *ſuch a plan?* Though much may be ſaid on both ſides the queſtion, as to the *poverty* and *iniquity* of many *individuals*, let us be watchful, whilſt we intend to promote the *common welfare*, not to introduce a *common diſtreſs*. If a

child is totally ſeparated from his parents, however *virtuous* or *fortunate* he may prove, he cannot be inſtrumental to their *proſperity*, or aſſiſt in drawing a curtain over their ſhame, which is the firſt and *capital* duty of life. So far we beat down the whole fabric of *moral* and *religious* obligations, when we *tempt* a mother to part with her child, without even aſking whether ſhe *can* take care of it, or not.

We ſee very clearly, how much more mankind are governed by their *ſenſes*, than by any *abſtract ideas* of things; and God, *the Father of mankind*, is honored by our obedience to our *natural parents*. If we are *really* required to expreſs our homage to the *Deity* by honoring our *parents*, according to the *Divine commandment*, the cutting off all communications between *parents* and *children* is ſo far making *the word of God of none effect*. *Neceſſity* may be pleaded for any thing: and I know the *neceſſity* is great, in reſpect to *London pariſh work-houſes*; but the *ſame reaſons* exiſt no where elſe, nor is the *ſame remedy* generally *demanded* of us.

Philosophers and divines are always endevoring to reduce into *practice*, thoſe principles which experience have taught to be moſt productive of *temporal* and *immortal happineſs*. Though we *all* mean the ſame *good*, yet if we depart from the beaten track, we ſhall be as much bewildered in our *politics* as in our *morals*. If the *hearts* of men anſwer to each other as the *reflexion* of a *mirror*, the beſt rule to judge by, is by our own ſenſibility, and *to do as we would be done by*, allowing for the difference of education. I loſt *my father* by an accident,

'ere I was well taken from my *mother's* breaſt; ſhe behaved with great *piety* and *fortitude*, through a long ſeries of misfortunes, and was remarkably *tender* of her children, and ſhe will *live* in my memory, whilſt my *memory laſts*: but ſtill I have great reaſon to lament my father's death; and ſhall I ſubſcribe to *thouſands* of infants loſing their *fathers*, and their *mothers* too, if it can be *prevented?* There is ſomething in this repugnant to the *humanity* of this nation; and for my own part I *cannot* get over it. For though I know *humanity* is alſo pleaded on the other ſide, *in regard to preſerving life*, yet we MAY *ſave* the *life*, and not *loſe* the parent, nor *extend* the ſcheme, where we ought to *abridge* it. If any thing is amiſs in other charities, it may be rectified; but here we muſt go on with the object through life, and *one* falſe ſtep may bring on *twenty* others.

As I lamented my own loſs ſo very early in life, I *feel* the more for the children who are *already* cut off from all connections with parents; and I cannot help wiſhing it were poſſible for me to become a *father* to all of them, by every act of *paternal care*. I feel *their* wants, more than they can yet feel their own. Beſides, in this country, every one has a *character*, and ſomething peculiar to himſelf, the being deprived of all parental connections muſt be more felt than in thoſe nations, where people are *born* and *bred*, as *ſheep* and *oxen*, the property of an imperious lord. And, worthleſs as both *father* and *mother* may ſometimes be, it generally happens that there are ſome branches of a family that grow ſtrait, I mean that *behave well*, and in whom their kindred find ſome kind of *ſtay* and *ſupport*; and are thus, in ſome

degree, on a level with the reſt of their *fellow ſubjects* and mankind, not truſting intirely to the *clemency of the world.* The wonderful care of Providence is demonſtrable in this, that though men are all bound to each other by their common *humanity*, by their *religion*, and by their *policy*, when divided into *kingdoms* and *ſtates*, yet the *ſtrongeſt tie* of all ſeems to be that of *blood.* And it muſt be conſidered, that virtuous perſons, who might have found *friends*, having no *relations by blood*, will generally not find the *fewer* ſuch friends, becauſe they are known to have ſuch *relations*, but juſt the contrary. For as no man is intirely ruined, in the eſteem of the world, till he owns he has nothing left, ſo is he generally reſpected on account of his relationſhip, even when he is not a bit the better for it: and upon this principle, we muſt judge of the caſe of the *infant poor*, and provide for the *happineſs* of thoſe who are to come *after* us, at the ſame time that we *ſave* them from an *early grave.*

THERE is a *medium* in all things. To *preſerve* life is the immediate end of our purſuit: but if the total *ſeparation* of *children* from *parents* is an indiſpenſible condition of it, perhaps it may be better that *fewer ſhould live*, and poſſeſs their lives *in comfort* and *honor*, than *a greater* number be bred, upon a principle ſo dubiouſly conſiſtent with *happineſs.*

IT is alſo *our duty* ever to cultivate the higheſt *ſentiments of liberty*, among all ſorts of our fellow ſubjects; and it ſhould be conſidered as the act of a *ſlaviſh mind* to part with our children. When I lived *abroad*, I have often heard

heard the ſubjects of foreign princes complain, that they could not call their CHILDREN *their own*, whilſt their reſpective *ſovereigns* challenged a *right* of diſpoſing of them. How many of our fellow ſubjects have ſhed their blood in defence of *liberty*, when there was no *property* in the caſe, but that of *wives* or *children*; and we think there is ſomething ſubſtantially *good* and *glorious* in ſuch conduct. In the mean while *nature* works powerfully at the *root of our affections*; and women often inſiſt, they will work their fingers raw to the joints, rather than *part with their children*; and we applaud this conduct alſo, as *heroic*.

As to the *Lacedemonian* ſcheme, we are to conſider ourſelves as members of a community, the *independency of every individual* of which conſtitutes our *ſtrength* and *power*: change our *conſtitution*, or even our *manners*, and we can have no aſſurance that our *ſtrength* and *power* will not change with it.——The *increaſe* of the people *by any means*, may indeed be conſidered as ſo much *national ſtock*: but the *ſtateſman*, who is a *friend to liberty*, would be ſorry to ſee that ſtock acquired by a method which might endanger our *independency*; and all the avenues at which *ſlavery* can make its approaches ought to be guarded with a *jealous eye*. *Virtue and liberty are inſeparable*: in proportion as the minds of people are *corrupted* by any *evil* practice, in the ſame degree is *liberty wounded*; and thoſe who without the moſt *pinching* neceſſity will part with their children, may be ſuſpected of parting with their *liberty* too, if they can purchaſe a *preſent gratification* in exchange for it.

HOWEVER deſpicably we may think of the birth of many *foundlings*, or of the *education* which they would have, in the hands of their parents; yet, for the ſame reaſon that we ſee how *powerfully* nature works in the breaſt of very *poor* women with regard to *maternal* love, we may with great probability conclude, that many of the children ſent to the hoſpital are *not* born of parents who are *poor*, but of ſuch as are *able* to take care of them, and *would do it*, but that they are covered under the *umbrage of ſecrecy*. Were it not for *ſecrecy*, is it to be conceived, that much above one half part of *four thouſand* children annually, would be deprived of their RIGHTS to *parental* affection, and, with reſpect to their *parents* and *kindred*, *be ſwallowed up in the gulph of oblivion?*

I GRANT that many *illegitimate* children brought to the hoſpital are born of domeſtic ſervants, the fathers of whom would be baſe enough to ſend them to *pariſh work-houſes:* if they *will* do ſo, is it not the moſt natural way that the children ſhould be ſent thither, for the pariſh officers make *enquiry* whoſe children they *receive:* and if theſe officers *cannot* do what ought to be done, or *will* not do it, the hoſpital may be eſtabliſhed in their place, *in aid of the infant:* but if the *public* is to take care of him, it ſeems moſt conſiſtent, upon the whole, that the *public* ſhould know *who he is*, as *nearly* as he can be traced out.

I PRESUME, that many *legitimate* children of *common ſoldiers* and *common ſailors*, ſome of whom, in time of war, have a right to *public relief*, may be alſo ſent; but let it be *known* that they are *ſuch*, and there are many of theſe ſailors

and

and ſoldiers, who will afterwards take to their children again, and breed them up under their own eye. I ſuppoſe there are alſo many who belong to *porters* and *chairmen*, and other *leſs reſpectable occupations*, as women who *attend ſtalls*, *cry fiſh*, *drive wheel-barrows*, or are *occupied* in *duſt carts*: many of theſe, when once they have parted with their children, it is not to be expected they will give themſelves any farther trouble, upon the *preſent* plan of the hoſpital: but if they preſerved a connection with them, upon ſome other plan, it is reaſonable to ſuppoſe, that ſome of theſe people are not devoid of human affections, and would recover their children again, and breed them up to fill *theſe offices in life*, for they are all *neceſſary*. The *daughter* of a *young lord*, may *now* happen to be put apprentice to a *green-ſtall woman*; and the *ſon* of a common beggar, be received under the tender patronage of a *lady of quality*: I ſee no harm in this, nor in *one* child being ignorant that ſhe has *patrician blood*, or the *other* that he was born of a *cinder-wench*: but this I am ſure of, that there is honor due from *children to parents*, *in* EVERY *condition of life*; and that the *happineſs* of a nation, but particularly of *this nation*, depends a great deal more on the *virtue* of the *poor*, and the common people, than we are generally aware of. In every part, and in every office of life, we are under the care of *one common Providence*; and if *we act our part well*, may *live* and *die* in *honor*; and the more the *father* conſiders his *children*, the more comfort he will have, the better *ſubject*, and the better *chriſtian*, he will be; and ſurely the ſame may be ſaid of the *mother*, who has generally the moſt virtue in theſe caſes.

We muſt needs ſee the neceſſity of eſtabliſhing the *principle*, that this connection *ought to exiſt*: in caſes where it is found impracticable, we muſt ſubmit; but a *contrary opinion* would certainly be dangerous to the ſafety and happineſs of our *common parent*, who, *God knows*, has often *trembled* on account of the *iniquity of her children*: and if ſhe gives them *encouragement* to break theſe ties, ſooner or later ſhe will *feel* the bad effects of it. What has *ſaved* her but the *virtue* of the *few*? What can *undo* her but the *vice* of the *multitude*?

Let us keep as cloſe to *nature* as we can. "*Can a* "*woman forget her ſucking child, that ſhe ſhould not have* "*compaſſion on the ſon of her womb?*" This queſtion is aſked in the eaſtern manner, in alluſion to the thing moſt repugnant to nature. Were this barrier totally beaten down, and all connections deſtroyed, the bleſſings promiſed to *filial piety* could not exiſt, and we ſhould be in ſo much the greater danger of *not living* in *freedom and plenty*, nor in *happineſs*, in this LAND, *which the Lord our God hath given to us*.

If there are inſtances in which we think it *beſt*, that *ſome parents* ſhould forget their *children*, and conſequently *children* their *parents*, as neceſſary to avoid a *greater evil*; let us *at leaſt* take care to conduct ourſelves ſo, that the *people* may judge it to be an *evil*, and not as a *proper* thing to be done. Let us alſo recollect, that *our* notions of *good* and *evil* depend very much on *cuſtom* and *faſhion*; in this we differ from moſt other nations, who are leſs *changeable*, leſs *capricious*, leſs *daring*,

daring, and though more *uniform* in their conduct, I muſt add not ſo *capable* of *virtue*, when it is *properly* cultivated amongſt us by prudent meaſures, and recommended by the *irreſiſtible* force of *generous* example.

CHAP. VII.

Profitable MARRIAGES *not promoted by the hoſpital. Reflections on* ILLEGITIMACY. *The improbability of improving the* MANNERS *of the common people by means of it; or of decreaſing the poors-rate. The effects of cuſtom amongſt us.*

I GRANT there may have been ſome marriages made in conſequence of the hoſpital being opened: but if a man marries merely that he may cohabit with a woman, *without any deſign* of taking care of the pledge of his love, or *with deſign* to abandon it, I fear ſuch marriages will be leſs productive of good to the *ſtate*, than where *children are born out of wedlock and taken care of*. If the hoſpital occaſions any increaſe of numbers, I think it will be of *illegitimate children*. We are told by a very wiſe man, "*that the* "*multiplying brood of the ungodly ſhall not thrive, nor take* "*deep root*," Indeed how *ſhould* they, if they are not *nurtured* by the hand of the *parent?* And how comes it that we ſee many perſons, of both ſexes, who are illegitimate, who, as "*imperfect branches are broken off, and their fruit* "*unprofitable?*" Not, I ſuppoſe, from any *ſecret cauſe* in

nature, but that they have followed a *bad example*, or been left abandoned by their parents, and followed the inventions of their own hearts. I have known ſome of the moſt *virtuous*, moſt *amiable*, and moſt *ingenious* perſons, of both ſexes, born out of wedlock; yet the majority of my acquaintance, ſo born, have been of a very different ſtamp. And if the hoſpital occaſions more amours *without* marriage than *with* it, I do not conceive that piety will be promoted by it.

I WAS once led into a *pretty conceit of reforming the manners of the common people by means of the hoſpital*; but it has appeared to me, for a long while paſt, as a *viſionary* ſcheme; experience and maturer examination rather proves the *contrary*. The parent will not be the better; and how the *poor foundling* is hereafter to *preach* or *practiſe morality* and *religion* more than any other perſon, I have no conception. Neither do I think he will be at *enmity* with mankind, as ſome repreſent, becauſe his father and his mother deſerted him, unleſs his *guardians* and his *maſter* do the ſame. But it is not probable he will entertain the ſame opinion of his fellow creatures as others generally do, who have been treated with tenderneſs by their parents.

WITH the reformation of the poor it has been alſo urged, that in time, the *poors-rates* would be abſorbed, or, in other words, that ſuch a tax would become *unneceſſary*. Alas! what *poors-rate* is a penny leſs than it was? Unluckily for ſuch experiments, they require more time than the nature of the thing will admit; and, if they ſhould not ſucceed, it will be very difficult to return

back again where we ſet out, and the *ſwarms of children* without connexions will be diſtreſsful.

A GENERAL knowlege of *public grants* for *ſecretly* receiving children, will probably make *many* children *foundlings*, to *one* who is really ſuch, and perchance lead *ſome people* into a belief, that the greater *libertines* they are, provided they can *ſend children in abundance to the foundling hoſpital*, the better they ſhall anſwer the ſenſe and meaning of ſuch grants. This I ſay is to be *ſo far feared*, as to be *guarded* againſt; for if cuſtom and *faſhion* with us, generally carry *reaſon* and *common ſenſe*, *public good* and *religion* itſelf, down the ſtream of *folly* with an irreſiſtible force, we muſt look to conſequences before it is too late. And what would be inferred by the country, people, were we to open hoſpitals for receiving children, in the firſt inſtance, in all parts of the kingdom, but that it was intended the poor ſhould no longer breed up their own children? The leaſt they will think, is that they are *invited* to abandon them. We may *refine* upon the ſubject, but this is the *plain Engliſh* of the matter, as it will probably be underſtood by them.

To ſay that the *laws of God* and *nature* are irreverſible, in regard to the love of *parents* for their *children*, and that nothing leſs than the moſt *pinching neceſſity*, or the moſt *flagitious wickedneſs* of parents, will tempt them to part with their babes, is a doctrine which *experience* contradicts. What is the law, *divine* or *human*, which men do not often *trifle* with? As to the *impiety* of the action in queſtion,

queſtion, where ſhall we draw the line where *virtue* ends? If only ſome parents demonſtrate *exceeding great wickedneſs*, who part with their children, when they can keep them, we muſt take care *not to tempt them all* indiſcriminately. If this depends on *circumſtances*, call it by what *name* we pleaſe, like other propenſities to evil, it will prevail in *proportion to the temptation*; and if people are left to themſelves, their poverty will certainly not be the *only rule* of their conduct. *Cuſtom* and *faſhion* will be the law; and the woman who ſtartled at the thought *at firſt*, will be reconciled afterwards, by ſeeing others give up *their* children; and when ſhe has parted with *one*, like a girl who has ſubmitted to *unlawful love*, ſhe will not find much reluctance in repeating the ſame act.

PERHAPS there has been a time, when it was thought an *injury* to the *public*, for *any woman* to part with her child from her own breaſt; but CUSTOM, as I have juſt obſerved, familiarizes every thing. We find among the higher claſſes of the people, in the *country*, as well as in *town*, that they *all* part with their children: many fine ladies, by an *inactive* or *intemperate* way of living, I mean as to *reſt*, *exerciſe*, *paſſions*, and the *quality of their food*, are become *too delicate* for rearing their own offspring: I know but of *one gentlewoman* who has done it; and ſhe has not loſt *one* out of *eight*. I am very ſenſible that *huſbands* are generally as much concerned in theſe determinations

as

as *wives*; but we are obliged to look with a *certain reverence* on this *defect*, and we challenge *no woman*, as if ſhe had treſpaſſed againſt any law, when ſhe is *tender* of her children, though ſhe does not give them ſuck.

BUT if the *ſame evil* ſhould deſcend to the *common people*, who, for *very different reaſons*, may not only *deliver* up their children to be ſuckled by ſtrangers, but quite *abandon* them for ever; it will wound the *vital* parts of government, by deſtroying *ſocial affections*. If then we can *relieve* thoſe who are really in need of aſſiſtance, and leave a woman no excuſe for *not ſuckling* her own child, in proportion as the life of the infant is ſecured to the *community*, the public will be benefited. On the contrary, if it becomes familiar, even among the poor only, for women to part with their children, we may be ſure that the natural *love of eaſe*, *freedom from the toils and expence of nurſing*, *and inſenſibility of the pleaſures of it*, will countervail other conſiderations; and what can be expected, but an increaſe of that very evil of which we often complain, I mean an exceſſive fondneſs for *amuſement* and *diſſipation*, which, in the *common people*, particularly in the *country*, is not only deſtructive of induſtry, ſobriety, and diſcipline, but threatens great *injury* to the *ſtate* by the decreaſe of the ſpecies?

ERRATA.

Page 26. *line* 28. *for* 18 *read* 19.

Page 47. *line* 23. *for* coſt *read* coſts.

REASONS

For SUPPORTING the

Foundling Hoſpital,

AS

the only EXPEDIENT thought of for preſerving the Lives of ſuch of the *Infant Poor* within the *Bills of Mortality* as uſed to be thrown into *Workhouſes* to die.

CHAP. VIII.

General notion of a decreaſe in our number of inhabitants. The effects of the ADVERTISEMENT *publiſhed by the* HOSPITAL, *to intimidate people from ſending Children from the* COUNTRY.

THERE are many people in this nation who entertain an opinion, that we are decreaſed in number, ſince the year 1714, above a million of people. Thoſe may believe this who have grounds for it: the *little time* which I have lived *at home*, has not afforded me opportunities of obſerving any extraordinary change, except it be in the *improvement of lands*, in every part which has fallen under my eye. The prodigious number of good houſes built, and the many *ſuperb palaces of noblemen* and *men of fortune*, are proofs to me, that, if there is any *conſiderable decreaſe* in numbers of inhabitants, there muſt be a vaſt *increaſe* of *ſkill* and *induſtry*, extended to every art which can embelliſh life, or adorn this little ſpot of earth we live upon.

Liberty and *plenty* ſhould naturally create an *increaſe* of people, eſpecially as we have had no *epidemical diſeaſe*, except the *plague* of the exceſſive uſe of *gin* and *tea*. Theſe indeed have ſwept off thouſands, and the *gin* in particular has prevented many thouſands more from being born. War has ſwept off *ſome*; the GREAT NEGLECT of *marriage* has prevented *increaſe*, many living ſingle who ought to marry,

marry, and who ſhould be much applauded when they do. *Venereal* diſeaſes have carried off many, and this cauſe has alſo operated to the prevention of increaſe; the cuſtom of women leaving their own children to be nurſed by ſtrangers has added to the account, whilſt the careleſſneſs of nurſes has ſwept off numbers of *infants*. Another capital cauſe of *decreaſe*, or prevention of *increaſe*, is ſo level to common obſervation, that every baby might judge of it, by counting the coffins which uſed to be ſent into *ſome pariſh workhouſes*. Theſe are circumſtances in which we ſeem to have deviated from the ſimplicity of our fathers, and are foreign to nature: and hence it may ariſe, that we have *fewer* inhabitants than we might have had.

THE *arguments* and *facts* contained in the foregoing pages may *appear* as meant to pull down the mighty ſtructure of the *foundling hoſpital*, which has coſt ſuch pains to many able hands, to erect: but this is *by no means* MY INTENTION. However, if there is danger of its *tumbling on our heads*, we muſt *prop* it, in order to render it *ſafe* and *convenient*, as well as *hoſpitable*, to the *real diſtreſſed*, who ought to be received into it.

To ſet this object in a clear light, it is neceſſary to examine the *common bills of mortality*, the *workhouſes regiſters of mortality*, and the *mortality of the foundling hoſpital*. We ſhould likewiſe conſider the *condition* of thoſe infants which the workhouſes uſed to receive, and ſuppoſing them to be as bad as thoſe which the hoſpital receives, let us look back a *few years paſt*, and ſee how the account of the infants received in ſuch *workhouſes* ſtands. If we find, that hardly any worth mentioning

tioning have escaped the grave; we must conclude, that death has been almost as certain to them, as their breathing the air of these work-houses.

It is indeed urged by some, that we ought to adopt the *great plan*, or *none*. By this is meant the establishing hospitals to *receive* foundlings, from the mothers breast, over the *whole kingdom*, or give up the *hospital*. This is a *great plan* indeed, but I do not think that it is a *good* one. If my opinion is founded in reason and experience, it is not for the welfare of the nation, that children should be brought hither from the country, or that any other children should be recieved into hospitals, than those whose lives are apparently in great danger.

Some check seems to have been given to the extravagant manner in which many infants were treated, for which we are indebted to the judicious *advertisement*, published sometime since on the part of the hospital, in *conformity* to the resolutions of parliament. This appears to have operated happily, and prevented some of those accidents, which were complained of; accidents which are called by no less *harsh* a name, than that of *murder*.

There is no doing justice to this *excellent* advertisement without quoting it.

"*Hospital for the maintenance and education of exposed and deserted young children.*

WHEREAS the governors of this hospital are informed, that many persons, as well *parish officers* as others, have sent infants to this hospital, without the

conſent of their parents: This is to give notice, that the governors of this hoſpital will proſecute, with the utmoſt ſeverity, any pariſh officer or other perſon, who ſhall forcibly or fradulently ſend to this hoſpital any child or children, without the conſent of the parent or parents of ſuch child or children:

And whereas the *governors* are alſo informed, that *pariſh officers* and other perſons have, under colour of ſending children to this hoſpital, delivered ſuch children to *vagrants*, diſorderly perſons, and others, who for a ſmall ſum of money have undertaken to carry them to this hoſpital, though they were no ways capable of performing the ſame, whereby ſuch children are ſaid to have periſhed for want, or to have been otherwiſe deſtroyed:

Now the ſaid *governors* do likewiſe *hereby* give notice, that they will, at the expence of this corporation, *proſecute* with the *utmoſt ſeverity* every ſuch offender, who ſhall be principal or acceſſory to any ſuch *murder*; and all perſons who can inform the governors of any ſuch offence, are deſired to give notice thereof in writing as ſoon as poſſible, by letter directed to the ſecretary of the hoſpital, with an account of the particulars, and the names and places of abode of the witneſſes, who can prove the ſame.

T. Collingwood, *Secretary*."

It is well known to the world, that ſeveral *proſecutions* are commenced, which it may be preſumed will operate, at leaſt for a time, and intimidate people from committing *fraud* or *violence* in forcing children from the mother, or

careleſſneſs

careleſſneſs in the manner of bringing children to the hoſpital, or we muſt not be ſurpriſed if we ſee ſome on the road to tyburn, on account of theſe exceſſes. The intention of the governors is, to diſcharge their *truſt* with the pureſt zeal, and as real *guardians* of the charity, not as *idle ſpectators* of the abuſe of it; and ſurely it may be rendered of the greateſt advantage to the commonwealth.

It is a taſk extremely difficult, to calculate the *exact* loſs or gain of lives by the hoſpital, under its preſent circumſtances of ſecrecy; but if it ſhall appear that 600 or 800 town children may be ſaved *annually* by means of it, in the courſe of time it will be a very important acquiſition, as I ſhall attempt to prove in my next chapter. But if there are ſuch riſks attending the bringing children from the country to town, though theſe children ſhould be born robuſt, they will, notwithſtanding, be reduced to a worſe ſtate, as to the probability of being reared, than even the ſickly town children, thoſe who are born of diſtempered parents excepted. To conſider them only as *equal*, it is very material to examine how the proportions ſtand, as near as we can come at it: for not to make *any computation*, becauſe the nature of the thing will not allow of its being *exact*, would not be a proof of my deſiring to find out the *truth*: it appears to me that we may come very near the mark, and judge with more perſpicuity, than of moſt other *accounts of mortality*.

CHAP.

CHAP IX.

The number of perſons required to recruit London, *with the calulation of* mortality in the FOUNDLING HOSPITAL, *compared with the* general BILL of mortality, *and alſo with the* GENERAL MORTALITY of London and Weſtminſter workhouſes; *with* a calculation and eſtimate of the vaſt ſaving which may be made by means of the Hoſpital.

WE come now to the moſt intereſting enquiry of all, and which depends on *numbers*, and not on *opinion*. Here we are to examine with ſo much the *cloſer* attention; and though as a merchant, I ſhall ſubſcribe, *errors excepted*; yet I hope I ſhall not make any, or none that are material. I mean ſo far as can be clearly aſcertained; and as to thoſe which are *ſuppoſitions*, I ſhall endevor to render them highly probable.

I SHALL conſider the *calculation* in different points of view. We commonly call every part of the kingdom, *not included in the bills of mortality*, the *country*, as we uſe the word *London*, when we mean the *bills of mortality*. Now it is generally ſuppoſed, in this view, that the *country* ſupplies *London* with 5000 ſouls annually. This is more than probable, as well from the increaſe of *London*, as from the expence of people in *going abroad*, and worn out in *labor*

and

and *debauchery*. Our great happineſs is, that, notwithſtanding this drain for *London*, yet neither agriculture nor manufactures appear to have ſuffered by it: but perhaps juſt the contrary; at leaſt we work up all the materials not *ſmuggled* away, and ſell or conſume them chiefly through the channel of *London*: and ours is the moſt *plentiful*, and generally the *cheapeſt*, country for corn. Will it not then be dangerous to put the country people out of their way, on a preſumption of doing them a *favor?*

IT was very evident, from the report of thoſe who brought the children to the hoſpital, that of the firſt 400 of the *great taking in*, in *June* 1756, 350 belonged to the pariſhes in *London*. But the people of the *country* ſoon found their way to *town*. By the billets brought with the moſt part of the children, which often declare the pariſh whence they come, alſo by their dreſs and other circumſtances, a judgment might be formed, if children were of the *town* or *country*; and it was judged that from 12, the account ſwelled to near 48 in 100.

THE proportion has been generally eſtimated as *one country* infant to *three Londoners*, but that ſeemed, for a long time, to be too ſmall. According to the beſt of my obſervation, the advertiſement referred to, operated for a time, ſo that not above *four country* for *ſeven town* children appeared. This being the *loweſt* computation of *country* children, I ſuppoſe, that in 4200 (the whole number received,) $\frac{4}{11}$ only are of ſuch, and the acccount will ſtand thus, *viz.*

$\frac{4}{11}$ of 4200, reckoned to be country children — 1528

$\frac{14}{100}$ of the number brought to the hoſpital, die before they are two years of age — — — 855

$\frac{3}{8}$ of the country children, at the *higheſt* computation, are ſuppoſed to die in the country — — 573

Difference, by their being brought to town, loſt — 282

of *one years taking in*, calculated to the end of two years: and theſe 282 are a draw back on the account of *ſaving on the town children*. So far as the calculation of mortality in the country is leſs than $\frac{3}{8}$ths, or the number brought greater than $\frac{4}{11}$, the loſs on country children increaſes. I make no augmentation of loſs, for the numbers ſuppoſed to have periſhed in their *journey up to London*.

To form any conſiſtent notion of this part of my ſubject, we ſhould examine not only the common rates of death within the *bills of mortality*, but alſo the *work-houſes* accounts of mortality; the *firſt* is eaſily done: but as to the latter, it is difficult to be come at with any exactneſs, and the reaſon is very plain, ſome officers not *chuſing* to ſay, "*all* "*our children are dead.*"

How far the *hoſpital* has affected the common bill of mortality may be *in ſome degree diſcovered*, by a cloſe examination of *facts*, and the *natural concluſions* which may be drawn from them.

To give the beſt evidence the nature of the thing admits, how the common bills of mortality are affected by the foundling hoſpital, and the probability drawn from thence of a great ſaving, I make the following calculation.

Of 13227 infants taken in, to the 24th of *June*, 1759, were dead — — —	6889
Deduct buried WITHIN the bills of mortality, being previous to the parliament children taken-in, in *June* 1756 — — —	724
Buried out of the bills of mortality — —	6165
Deduct for $\frac{4}{11}$ths, of theſe infants, ſuppoſed to be *born*, *chriſtened*, and *buried*, OUT of the bills of mortality — — — —	2242
Deaths to be eſtimated on the bills of mortality	3923

N. B. *The* $\frac{4}{11}$ *is the loweſt computation.*

THESE *deaths* being divided on the hoſpital account for three years, will ſtand thus;

Years.	In what time.	Dead.	$\frac{7}{11}$ Of *London* children.	$\frac{4}{11}$ Of country children.
1756	7 months	765	487	278
1757	12 months	1647	1048	599
1758	12 months	2387	1519	868
1759	6 months	1366	869	497
		6165	3923	2242

To form an idea of the bills of mortality for ſome years paſt, we may review the following;

Years.	Chriſtenings.	Burials under 2 years old.	Mortality of ſuppoſed *London* children in the hoſpital.	Total of ſuppoſed mortality.
1750	14548	8024	——	——
1751	14691	7483	——	——
1752	15308	8239	——	——
1753	15444	7892	——	——
1754	14947	8115	——	——
1755	15209	7803	——	——
1756	14713	8493	487	8980
1757	14053	7095	1048	8143
1758	14209	5971	1519	7490

THUS we ſee,

The chriſtenings in 1757 were — —		14053
in 1758 — — —		14209
The burials in 1757 were — —		8143
in 1758 — —		7490
The difference of burials in theſe two years —		653

No *certain* concluſions can be drawn from hence; but the *ſcale* turns on the right ſide, and there is the ſtrongeſt preſumption of a large gain on the face of the *bills of mortality* by the *decreaſe*, eſpecially being in time of war, and infants left more in diſtreſs than in peace.

BUT to be maſter of the ſubject, we ſhould have the *pariſh regiſters* before us, if they are exactly kept, and compare them with the hoſpital regiſter; for this ſeems to be the only true iſſue on which to reſt the merit of the hoſpital.

pital. A *retroſpection* has been made in the pariſhes, ſufficient to eſtabliſh a general concluſion, and in this every one agrees in opinion, however different *ſome* pariſhes may be from *others* in their *care* and *œconomy*.

In examining theſe *bills of mortality*, attentively, I find that

In 1729 the *chriſtenings* were — — 17060
the *burials* under two years of age — 10735
which is near 63 *per cent.* of them *dead.*

Of the general bills of mortality, from 1728 to 1757

The chriſtenings were — — — 468081
The burials under two years of age — 274930
which is 58 *per cent* (A).

In 1758 The chriſtenings were — — 14209
Burials under two years of age, (including what is ſuppoſed to belong to the hoſpital account) — — — — 7490
which is only 53 *per cent.* (B).

DR:

(A) In this general bill of mortality for 30 years paſt, I find the number of children ſaid to be *overlaid*, roſe from 71 to 133. From this number it went declining; and in 1757 it was but 22. I ſuppoſe one year is near as perfect as another; and that this is not mere accident, but muſt be imputed to the *care* and *ſobriety*, or the *negligence* and *drunkenneſs* of the nurſe; and I reckon that the *declenſion* of GIN is the *riſe* of the human ſpecies in this iſland. It is reaſonable to preſume, that a great many more than were ſaid to be overlaid, were *ſtifled* by their nurſes; and this ſource of mortality, I fear, is conſiderable, independent of drunkenneſs. Young infants ſleep in cots, in *France*, and not in the ſame bed as the nurſe, by which many evils are prevented.

(B) *That this kind of calculation, which I apprehend is to my purpoſe at preſent, may not lead any of my readers into a miſtake, I muſt obſerve, that although* 53 *per cent. at the loweſt computation,* ON THOSE BORN WITHIN THE BILLS OF MORTALITY, are dead under TWO YEARS OF AGE: *yet the proportion of thoſe*

DR. *Brackenridge*'s account of mortality of thoſe born in *London* and *Breſlau*, is 45 *per cent.* under two years; this is no guide for *London alone*, much leſs for the *hoſpital*, which receives the *dregs* of the people. Let us ſcrupulouſly examine, from real fact, the *hoſpital account of mortality* of the children carried thither, taking into conſideration the numbers born of the moſt *diſeaſed parents* on both ſides; alſo their *tender ages*: let us alſo conſider that many are ſent *dying*, merely to ſave the *expence of burying*: that ſome weeks have produced near a dozen who have really died in *few hours* after being delivered; and then make due *allowance* for the mortality of the hoſpital.

THE computed ages of the children brought to the hoſpital may be ſeen by an account of 2271, from *Dec.* 1758 to *June* 1759.

Of 1, 2, 3, and 4 days old —	523	
5 to 14 days — — —	394	
16 to 18 days — — —	613	
		1530
5, 6, 7, and 8 weeks — —	411	
9 to 16 weeks — — —	172	
5 to 11 months — — —	158	
		741
		2271

thoſe who die under two years old, compared with the DEAD IN GENERAL WITHIN THE BILLS OF MORTALITY, is about 37 *per cent.* only; *viz.*

Years.	Dead in general.	Of whom dead under 2 years old.
1756	20872	7466
1757	21313	7095

Which is 36 $\frac{6}{7}$ *per cent.*

WE

We alſo find that the great mortality is in the *firſt months* of life, *viz.* of 6601 dead,

5318 died under 6 months old, which is 80½ *per cent.*
783, under 12 months old, 12 *per cent.*
500, under 24 months old, 7½ *per cent.*

6601

Some of theſe children are not in a condition to be ſent into the country: of 251 ſent, in 18 months, into *one* of the hoſpital infirmaries, only 39 came out alive, and of them 20 died very ſoon after. No one can form an *idea* what wretched objects *ſome* of theſe poor infants are, without *ſeeing* them: near 2000 have been in ſuch a ſituation, though the hoſpital preſerves ſo great a part, in general, of thoſe which uſed to *die*.

As the *courſe of mortality*, in general, is very ill underſtood by ſome, and that of the hoſpital *miſrepreſented* by *others*; when one hears people talk of the *vaſt expence of the children placed out apprentices*, without conſidering that all who are arrived to a *proper age, are placed out*; it ſeems neceſſary to ſet this matter in as true a light as the nature of it admits; and the account of *mortality* will ſtand thus:

The 30th of *Dec.* 1758, the whole number of infants taken in was — — — 11044
To the 1ſt of *Nov.* 1759, more — — 3266

14310

Deduct for dead in *June* 1756 — — 724
D° —— to *Dec.* 1756 — — 765
D° —— to 31ſt of *Oct.* 1757 — 1416

2905

Remain for a fair *calculation* of the ſubſequent *two years* — — — —		11405
Deaths from *Nov.* 1757 to *Dec.* 1757, incluſive,	240	
Dittos in all the year 1758 — —	2387	
Dittos from 3d of *Jan.* to 1ſt of *Nov.* 1759, as *per reports* — — —	2669	
Dittos *ſuppoſed*, of which *reports* not come to hand — — — —	150	
		5446
Remaining on this account — — —		5959

Which makes 52 *per cent.* alive, or 48 *per cent.* dead.

SOME few of theſe children were turned of two years of age; at which time the mortality is inconſiderable; but as the number of ſuch is ſmall, we may only add 1 *per cent.* and make 49 *per cent.* dead, which brings it to 9, ſhort of the *common* bills of mortality, on a *real medium of thirty-one years.*

Now we come to a *compariſon* which will make every heart ſhudder. If theſe common bills of mortality were upon a level with the *workhouſe mortality*, which laſt the hoſpital is *intended* to ſupply the place of, then few or no infants would be alive in theſe cities, and the whole race of inhabitants born here, would, upon the ſame principle, *ceaſe*; and we ſhould give up the *glory of the land to others*, who might know better what to do with it. Therefore, either the *workhouſes* muſt be *totally reformed*, if any *mortal man* can ſuggeſt the means of doing it effectually, or ſomething muſt be conſtituted in their place.

We muſt not however amuſe ourſelves, as if *every one* of the 52 *living children*, upon the above calculation, had paſſed through the trial of the *whole firſt two years* of life, for that is not the caſe of many of them; but the *compariſon* is made *equal*, and as *ſuch calculations* are made, on the face of the *common* bills of mortality; and I ſhall allow ſufficiently for the *third* year of life in my calculation of *national expence* and *gain*.

CALCULATION TABLE, *and* ESTIMATE OF MORTALITY, *and* NATIONAL EXPENCE AND GAIN, *on* 2600 Infants *ſuppoſed received by the* Hoſpital *from the Pariſhes within the Bills of Mortality, for twenty years; the mortality being agreeable to the real mortality of the* Hoſpital, *and the real expence, as nearly as can be computed.*

	N° of living from year to year.	Months.	Coſt each *per ann.* 6*l.* 10*s.*			Amount of Expence.	
			l.	*s.*	*d.*	*l.*	*s.*
Received the 1ſt year —— ——	2600	6	3	5	0	8450	0
At the end of 6 months are found alive but — — —	1700	2	1	1	6	1827	10
At the end of the year (being 49 *per cent.* mortality) remain — —	1326	4	2	3	4	2873	0
						13,150	10
2d year, 7 *per cent.* on 2600, remain 1144; but I calculate the charge on a medium of — —	1050	12	6	10	0	6825	0
3d year, 5 *per cent.* on d° [*Note.* The eſtimate of the above mortality of 49 and 7, (*i. e.* 56 *per cent.* for the two firſt years) is made on a continuance of *circulation*, which includes ſome very young children, and conſequently adds to the mortality of the groſs number, and therefore I call it 5 *per cent.* more.] remain —	1014	12	6	10	0	6500	0
4th year, 8 *per cent.* on 1014, remain	933	12	6	10	0	6064	10
5th year, 6 *per cent.* on 933, ——	878	12	6	10	0	5707	0
6th year, 5 *per cent.* on 878, ——	835	12	6	10	0	5427	10
7th, 8th, 9th, 10th years. 10 *per cent.* on 835, —	752	48	26	0	0	19552	0
						63,226	10
Alive, being 29 *per cent.* — —							

On

On examining the real mortality in the hoſpital, I find 139 dead in 530, from the 4th to the 10th year, which on 1014 is 265, and the above calculation makes it 262, the difference between 1014 and 752. I am inclined to believe, that, if the children were continued with their nurſes, *'till 'prenticed out*, their mortality would be leſs than if brought to an hoſpital: and, if the country committees exert themſelves, the mortality in *infancy* may poſſibly be diminiſhed. After being 10 years of age I ſuppoſe the public expence ceaſes; for tho' ſome children may continue in the hoſpital till they are 11 or 12, many will go out younger than 10.—I am ſenſible this is not the exact calculation; but it ſeems to be as near the truth as the nature of the caſe will allow; for if we were to trace out a certain number of children, and follow them for two years, unleſs there could be an exact medium computed of the care taken of them, and the air they breathed, and the ages at which they were brought into the hoſpital, it could not be more ſatisfactory than this account.

Having brought them to their eleventh year, from this time till twenty years of age, according to Dr. *Brackenridge*, only $3\frac{2}{5}$ *per* 100 die: let us call it 5 *per cent.* then the 2600 are reduced to 715.——

	£.
Let us ſuppoſe the labor of 715 from 10 to 20 years old to be worth only 4 *l.* a year, it produces	28,600
The ordinary computation from 20 to 50 years of age is but 6 *per cent.* mortality; but I will ſuppoſe hard working people to be of leſs con-	

tinuance for *labor*, than for *life*, and therefore I ſet them at 15 years purchaſe, and their labor at no higer value to the community, than 15*l.* *per ann.* this amounts to — — £. 160,875

189,475

Whereas the public charge has only been — 63,226 10

Gain to the public — — £. 126,248 10

THIS calculation ſeems to be on as ſimple and clear a principle as can be, and demonſtrates the abſurdity of fixing the *public attention* on the coſt of theſe lives, without conſidering the *pecuniary value* of ſuch lives. But theſe 715 lives of ten years, being multiplied only *twenty times*, that is, computing the *taking-in* of *twenty years*, without any increaſe by marriage, which might be *conſiderable, they come to the number of* — — 14,300

The amount of the value of their labor in like manner from 10 to 35 years of age, one with another, for 20 years is — — — 3,789,500

And the charge of 20 years taking-in — 1,264,530

So that in this view the *gain* is — — £. 2,524,970 on theſe poor, miſerable, and once *death-devoted foundlings.*

HENCE we may learn the *vaſt importance* of *ſaving lives*, and the *heavy loſs* ſuſtained by thoſe whoſe journey through life was only of a *few days!* And if *parental* love to *infancy* and *youth*, conſidered as an affection of the mind; if *humanity* in general, and all the ſacred motives to the preſer-

vation

vation of our ſpecies, call on us to *take care of them*, ſhall we turn a deaf ear?

HENCE we learn, that the *being of a nation* depends on *political prudence* in preſerving the *poor*; and this alſo ſhews us whence thoſe immenſe ſums flow which are neceſſary to ſupport us in *war*; ſince without induſtry we could not even run in debt to each other, for there could not be a circulation of *property*.——And hence we learn what *reſources* we have in *induſtry*, and *virtue*, to pay off again, ſuch a part of the debt as is neceſſary, not to truſt each other beyond the bounds of political prudence.——Analogous to this is alſo the *general* ſupport of the nation; for we may ſay, if 715 foundlings annually, in the courſe of 25 years, from the age of 10, gain 126,248 *l.* 10 *s.* what will *four millions and a half* of *working poor* gain *annually?* The anſwer is 31,782,839 *l.* and, taking into the account the *young* and *old* of both ſexes, I preſume there are at leaſt ſo many at work, in ſome ſhape or other. The ordinary computation is 42 millions annual expence, or 7 millions of people at 6 *l.* each; but I think moſt calculations flatter, and go *beyond the truth*: I ſuppoſe 6 millions 500 thouſand at 5 *l.* 10 *s.* is 35,750,000 *l.* and I imagine the difference between this ſum and 31,782,839 *l.* to ariſe from gain on *foreign* commerce; from *circulation* of the ſame property, during the courſe of the year; and from the *finer arts* which are not included in the idea of *laboring poor*; and, moreover, many children under 10 years of age *gain ſomething*.

CHAP. X.

The method of proceeding of parochial officers, within the bills of mortality, in general deſtructive to the infant poor, and renders it morally impoſſible for them to preſerve ſuch infants, ſo effectually as by means of the governors of the foundling hoſpital.

HAVING attempted to prove what is *not adviſeable to be done*, in regard to *extending* the operations of the hoſpital, and alſo what GREAT GOOD *may be done* by *contracting* it to the proper object, the next point is how to carry the deſign into execution. It would take up many volumes to give an ample detail of the *ſufferings of the infant poor*, for many years paſt, occaſioned, as tis generally ſuppoſed, by the miſconduct of *parochial officers*; we muſt, however, do juſtice to thoſe in office, when the hoſpital was opened, by obſerving, that they flocked in with their children; whence it is plain they wiſhed to preſerve them, if it could be done conveniently.

I BELIEVE it will appear, upon examination, that ſince *June* 1756, many pariſhes, within the bills of mortality, have ſent *all* their children to the *foundling hoſpital*; ſome *with*, and ſome *without ſecrecy*. But the greater part have been without any application to the officers, except in caſes where infants have been born in workhouſes. It is not neceſſary to examine into the reaſons of this conduct; it ſaved the expence of nurſing, and promiſed fair to preſerve the lives of the infants, which they have

ſo

ſo long ſince found ſo difficult a taſk to perform, that they at length ſat down contented; the very *attempt* to preſerve them ſeeming to be a *farce*. It is therefore very obvious, that the ſame kind of perſons will be glad to be excuſed the trouble of making the attempt hereafter; nor is there any proſpect of ſucceeding if they do. So far as appears, the deſign of the legiſlature is to form a new *poors-law*, more *practicable* and *conſiſtent* than the preſent, and recommend it to be executed by men of *fortune* and *condition*; but, as even in the *country*, it is probable, ſome of the *poor* muſt remain in their own *villages*, where one ſhilling will do them more ſervice than *three* in another place, *London* will ſtill be a *diſtinct object*, and the foundling hoſpital ſtand on its *proper baſis*; and if we wait for any deciſion of that kind, many thouſand infants will, in the mean while, periſh in *London*.

EVENTS under *God* depend on *men*; the difference between the *governors* of the *hoſpital*, and the *officers* of the *pariſh*, is very diſtinguiſhable; the *former* have ever ſought with the moſt religious care to *preſerve lives*, the *latter* to ſave *money*. The *governors* have a *ſpacious building*, in a fine air: the *officers* have, for the moſt part, very mean, ſmall, and *confined* places, for their *poor*. The *governors* have *credit* and *reputation* over the kingdom, to procure *inſpectors* of their nurſeries; but few of the officers can be ſuppoſed to have the ſame aſſiſtance. I do not mean to enter into a minute detail of what has paſſed in workhouſes; but in order to point out the utility of the hoſpital, I muſt mention that in one workhouſe, which received

one

one hundred children annually, for *twenty* years ſucceſſively, upon an examination of *ſeven* of thoſe years, *not one* child appeared to be living, and the ſame was *acknowleged* of the other *thirteen* years. The reaſon was plain; in a houſe which could not conveniently accommodate 200 perſons, 300 of the loweſt kind of people were brought together; and a great number of them old, ſickly, or in a filthy condition: how could it be conceived that the poor *infant* could open his mouth, without ſucking in mortality? How many of theſe poor babes had *gin* and *ſleeping potions* given them by their *nurſes*, I know not! Devoted as they were, to *death*, it ſeemed to be a charity to deliver them, as ſpeedily as poſſible.—I am informed of another inſtance of a *workhouſe*, whoſe officers acknowleged they had *never* ſaved one infant from the grave. And ſo quick the mortality has been, that of 174, in another work-houſe, only 11 are ſaid to arrive to the age of *two months*. Another which I have heard of, computed to receive 2000 children in 28 years, not a *ſingle ſoul ſurvived*: and *laſtly* I heard it declared in *public court*, of another work-houſe, in which, in *fourteen years*, not a ſingle infant was reared, confeſſedly owing to *bad air*, and a *confined place*. Without the leaſt exaggeration, there have been nurſes, in times paſt, who were denominated *killing nurſes*, as well they might, if *no child* ever came out of their hands alive.

HERE it ſeems to be a kind of juſtice to obſerve, that if the pariſh officer was inclined to do his duty, the cuſtom or conſtitution of moſt pariſhes, fruſtrates the end propoſed; and yet we are not to conclude, that all pariſhes are in the ſame ſituation. How the *chriſtenings* and *burials* ſtand

ſtand *in general*, with reſpect to each *diviſion*, on a *medium* of the years 1756, 1757, and 1758, are ſeen as follows:

	Chriſtenings.	Burials.	Dead *per cent.* more than born.
The 97 *Pariſhes within the walls*	1109	1594	43
The 17 ——— *without the walls*	3756	4748	26
The 23 ——— *in Middleſex and Surry* — — — —	5916	9357	58
The 10 ——— *in the city and liberties of Weſtminſter* — —	3581	4220	17
	14362	19919	
Annual loſs or diminution —	5557*		

I am informed of *thirty* pariſhes *within the walls*, whoſe poor do not reach to the number of *one* of the largeſt pariſhes *in Middleſex*. And it is in the *great poor pariſhes*, where aid is ſo much wanted.

THERE are ſeveral kinds of oeconomy in pariſhes; but in *general*, the change of *overſeers* and *church wardens* every year, ſeldom leaving more than the junior church warden, muſt needs create confuſion: if no one has the train of the *buſineſs* in his *head*, nor *heart*, how can we *expect* it will be well executed?

IT ought *farther to be remarked*, that the *aged*, the *infirm*, and other *grown perſons*, rendered incapable of getting their bread, are the *principal objects* of the care of *pariſh officers*; and the *numerous conteſts* they are engaged in, on account of theſe, with regard to *pariſh ſettlements*, leave them but little *time*, or *money*, to enter deeply into the means of preſerving

* As to the number of thoſe who are not of the *Anglican Church*, Dr. *Brackenridge* ſuppoſes, with great probability, that they bury 2000, not included in the bills, which is about a tenth part of 19919. I will ſuppoſe the number to be a *ſixth* part of the inhabitants, or 120000 ſouls, and that 30000 of them bury with us; for certainly ſome do *bury*, and ſome regiſter their *births*: then we may ſay, if 600000 bury 19919, how many will 30000? The anſwer is 996, which taken off the 5557, remain 4561 real diminution on the face of the account.

the

the *diſtreſſed infant*. Thus I apprehend, no ſecurity for infant life can be expected from that quarter, for the *future*, more than has been in *times paſt*.

SOME *few pariſhes* of the *ten within the city and liberties of Weſtminſter*, are, by particular powers obtained of parliament, put under the care of *lords and gentlemen*, whoſe ſentiments of humanity and public love, lead them to ſuccor the *wretched*, and *preſerve the poor*. This is the *true kind of foundling hoſpital;* but where ſhall we find a ſufficient number of *ſuch officers?* And will there not be great danger in leaving things to *ſuch iſſue*? If the cauſes of our paſt misfortunes are obvious, and the remedy no leſs ſo; and if life depends on *wholeſome air and aliment*; the *infant poor* in *London muſt* not be carried into *narrow* and *confined places*, where the houſes are *ſmall* or in *ruins*, crowded with *grown perſons*, *old*, or *ſickly*, nor mixed with ſuch as have diſeaſes, infectious to *infants*: it certainly is not meant to *ſlaughter* them. Though the poor are badly accommodated in their own habitations, yet they do not aſſemble in great numbers.

WHATEVER may have happened in paſt times, we may hope, that, ſo far as the officer is enabled to act with advantage to the community, he will be zealous in diſcharging his duty. I do not conceive that any body can be ſo proper to inquire into the merits, either of thoſe who have *ſettlements* in a *pariſh*, or are thrown upon it by *caſualty*, as the *overſeers* and maſter of the workhouſe of ſuch pariſh: and as no perſon is more worthy of reſpect than a vigilant and humane pariſh officer, it may be hoped ſuch will never be wanting to execute a duty, which regards the *infant poor* in *London*, eſpecially if they are put on ſuch a footing as ſhall not coſt the more to the pariſh by their being preſerved alive.

CHAP.

CHAP XI.

PROPOSAL *to receive no infants or children, but ſuch as are born within the bills of mortality, or infants found deſerted within the bills of mortality, with condition that a certificate of their baptiſm be ſigned by the miniſter or curate of the pariſh, atteſted by one of the overſeers, and the maſter of the pariſh workhouſe, the ſame to be brought with the child to the hoſpital. Alſo a propoſal for nouriſhing the children during their infant ſtate, and if reclaimed, to return them to their parents, without any expence. The concluſion.*

IT is common for men on both ſides a queſtion, to talk of *ruin* and *deſtruction*, if their *own opinion* is not followed: I cannot ſay I think myſelf *infallible*; I believe many others are *wiſer* than myſelf: but when a man has well examined a ſubject, and compared it with facts, to be *unſteady* in it, is to be *puſillanimous*. The buſineſs in general requires a great compaſs of thought and extenſive knowlege; but *experience* naturally leads us to form our judgment: and neceſſity dictates to us, that if *one plan* does not anſwer, we muſt attempt *another*; nor ſhould we *deſiſt* till we have carried our point. Let us proceed with vigor, at the ſame time that we ſhow a ſtrict regard to the duties of humanity. And if hereafter we ſhould be ſtill obliged to

make any further alterations, as this has happened very often in regard to other laws, of leſs moment, there is no reaſon to be alarmed, if it ſhould happen in this.

1ſt. When any alteration is reſolved on, I apprehend ſome weeks notice ſhould be given, that people may not come to the hoſpital with children, on any *falſe preſumption*.

2d. If the *parliament* ſhould not permit of the eſtabliſhing *receiving hoſpitals in the country*, nor chuſe that we ſhould continue to receive children *from the country*; then we muſt either receive by a particular certificate in *London* (*i. e.* within the bills of mortality), or the *people in the country* muſt be laid under injunctions, not to ſend infants *to London*. Now it will be very difficult to make any law which ſhall include all ſorts of people who are the parents of *illegitimate* children: and to make *a partial law*, which may regard the *poor* only, will not be ſo proper in this free country. Beſides, if we attempt to lay the *putative father* only under *injunctions*, we ſtill leave the *door open* for the parents of *legitimate* children: we may be alſo obliged to *change the law of ſettlements*, i. e. *to confine the mother to attend the child, at the place where ſuch child is born*, or oblige the *father* to enter into a recognizance, not to ſuffer the child to be ſent, during the twelve months, from the *mother's ſettlement*. But then it muſt be conſidered, that as ſuch ſettlement may happen to be at a great diſtance from his home, it will be difficult, if not *impoſſible* for him to comply. I believe it is ſometimes practiſed to *remove* the *mother*, and leave the *child*; but it is a cuſtom which will be more honored in the *breach*, than in the *obſervance* of it;

for

for it is evidently *deſtructive* of the end propoſed, namely, the *preſervation of the child*; therefore I hope no *law* will be made, *requiring ſo bad a practice.*

3d. If ſuch injunctions, upon the *putative father*, ſhould be *impracticable*, or not *eligible*, or be deemed *ineffectual*, then we are reduced to this *alternative*; either to confine the money, which may be granted to the foundling hoſpital, to the receiving of infants belonging to the *bills of mortality only*, or *ſhut up the doors of the hoſpital.*

4th. As to the ſhutting up the doors of the hoſpital, it would probably be as a *ſentence* for *execution* of *two* or *three thouſand infants annually*, unleſs ſomething were eſtabliſhed in place of the hoſpital.———Therefore it ſeems, as if we were again reduced to *one ſimple expedient*, *viz.* to give the *pariſh officers* within the bills of mortality, full liberty to ſend to the hoſpital, all ſuch kind of *infant poor*, as formerly were *openly* delivered to their care; *i. e.* all whom they judge, in their reſpective pariſhes, to be in need: and alſo all ſuch infants as may be found deſerted within the ſaid bills of mortality, ſo that none be left in diſtreſs, theſe officers having full aſſurance that ſuch infants ſhall be *received.*

N. B. *As to the propoſal of receiving infants of a few days old only, on a ſuppoſition, that by limiting of days, people might not be able to bring children from the country; and that this method would confine the object to* London: *it might be well, if the diſtinction of days of age could be exactly made; and if there was no danger of an abuſe by burrying up children from the country, reeking from the*

womb: but whilſt there is an inſuperable difficulty in making this diſtinction, and no leſs great danger of ſuch abuſe, we may preſume this method will not be thought eligible.

In order to render the deſign effectual to the great end of promoting the *happineſs* of theſe children, *in life*, as well as ſaving them from an *early death*, I ſubmit it to conſideration, whether, with a *change of the manner of receiving infants*, the *name* alſo ſhould not be changed. Therefore I propoſe:

Article I. *That the hoſpital be called the* ORPHANS HOSPITAL, *and that the children received into it be denominated orphans* (A).

Article

(A) My reaſon is this. Though the word *orphan* does not convey the *whole idea* of the ſituation of the child, yet it includes every thing that is conſiſtent with the *utility of the deſign*. The children being called *orphans* inſtead of *foundlings*, they will ſuppoſe their parents are *really deceaſed*. If the parents reclaim the child, there is no harm done; and if they do not reclaim it, they are *dead, to the child*. In the mean while this obviates a principal objection, which is juſtly grounded, and of ſome weight with me, in regard to the impreſſion which the *poor child* will receive of *himſelf, as a foundling*, and which *others* will receive of *him*, (being under *the denomination of a foundling*) concerning his being *legitimate* or *illegitimate*, or having been *deſerted* by his parents. This propoſal alſo tends to ſoften the rigor of the child's fortune, and naturally ariſes from the general principle here recommended; for it will ſilence the ſuggeſtions of thoſe whoſe piety may ſometimes out run their judgment; but ſtill as it may be wiſe to accommodate ourſelves

ARTICLE II. *The overſeers and maſters of the workhouſe, of every pariſh within the bills of mortality, reſpectively, ſhall have liberty to ſend all the infants who are brought to them for that purpoſe, or ſuch as are found deſerted, to the hoſpital in* Lambs-conduit-fields, *on the conditions hereafter*

ſelves to their *honeſt prejudices*, let us reconcile them to the thing in the beſt manner poſſible.

This by no means will be inconſiſtent with the *title* mentioned in the *charter*, viz. An *hoſpital for the maintenance and education of expoſed and deſerted young children*; for we may, without any abſurdity, infer, that whilſt there are parents exiſting, in the *true ſenſe of parents*, they will not expoſe nor deſert their children: and as many of the parents are really dead, and no *ſingle word* will anſwer the *whole idea*, we ſhould adopt that, which bids the faireſt to promote the *future comfort and happineſs* of the child, which we may eaſily foreſee this will do. It will alſo excite compaſſion, without any mixture of thoſe ſentiments which naturally ariſe in the mind, concerning the ſuppoſed profligacy of the parents who abandoned the child.——This will be moſt agreeable to the *genius* and turn of our *common people*; of which we have an inſtance already, in regard to *one* of the only *two* hoſpitals building in the country, *viz. the hoſpital at Shrewſbury*, where the committee for the management of it, though they are only a *detachment* or *colony* of the *foundling hoſpital in London*, WILL NOT call their hoſpital by any other name than the *Orphans hoſpital*. The gentlemen who compoſe the *committee*, I believe are influenced by very good reaſons, and particularly by their obſervation, that they ſhall find, in its conſequences, it will excite more commiſeration for the objects of the hoſpital, and be ſo much the happier for the *inſtitution* in general.

men-

mentioned (B); *the parties making ſuch diſcovery of themſelves, as is neceſſary to do juſtice and promote the end and deſign of the public.*

(B) I am well aware that thoſe who are faſt friends to the *ſecrecy* of the inſtitution, will ſhow a great repugnance to the dropping this part of the deſign. But if theſe very perſons are brought over to *confeſs*, that had the overſeers or pariſh officers in *London*, preſerved the lives of ſuch infants, as were in paſt times OPENLY, *not ſecretly*, committed to their care, there could not have been ſufficient grounds for the eſtabliſhing *any* foundling hoſpital, then the force of their objection is broken. The hoſpital appears to me in its true and genuine light, as one *general workhouſe* for theſe great cities, where children, ſuch as theſe referred to, are properly treated, and have a fair chance of being preſerved *alive*, in place of a number of pariſh workhouſes, where they were not, or *could* not be, accommodated, and therefore all *died*. If, in other views, the hoſpital is *productive of good*, yet if ſuch good is overbalanced by *evil*, we are to retain the *eſſential* part, and give up the reſt.

The *ſuppoſition* that great numbers of children will be dropt in the ſtreets, to conceal amours, *proves nothing*: What was the caſe from 1739 to 1756, when the pariſh officers had *no right* of ſending children to the hoſpital? The miſchiefs which happened, aroſe from not preſerving the lives committed to their care, *not* in children being *dropt*; and if no inſupportable miſchiefs *of that kind* happened then, what are we to fear *now?* If we are intimidated by any ſuch apprehenſion, we may as well ſuppoſe that all *maternal affection* is ceaſed, and that *all laws are aſleep*; that becauſe a certain cuſtom has been in uſe for *three years and a half*, we muſt continue it *at all events*, to all *future* ages.

ARTICLE

ARTICLE III. *That the ſeveral objects of the hoſpital be reduced to theſe four*;

1*ſt.* Legitimate infants of very poor people, born within the bills of mortality, who, by their ſickneſs, or having a numerous family, cannot maintain all their children.

2*d.* Illegitimate infants, born as above, of parents, whoſe poverty, or other circumſtances, diſqualify them to take care of their infants.

3*d.* Real orphans, born as above, or ſuch whoſe parents are run away, whether legitimate or illegitimate.

4*th.* Infants found deſerted, being left in the ſtreets, or other places, within the bills of mortality (1).

ARTICLE IV. *The method of delivering infants to the hoſpital ſhall be through the hands of one of the overſeers and the maſter of the workhouſe of each pariſh reſpectively* (C).

ARTICLE

---

(1) As to caſual poor, who make a trade of begging with infants at the breaſt, theſe deſerve attention; but, as no *compulſive means* are intended, I do not comprehend how they can be taken into this account.

(C) If the ſecrecy of the inſtitution cannot *conſiſtently* be preſerved, I ſee no method of ſending children to the hoſpital, but that of delivering them *fairly* and *openly*. If theſe overſeers and maſters of workhouſes, do not judge with *candor* and *compaſſion*, the parties injured may be allowed to make their complaint to the committee of the hoſpital. And it ſhould not be imagined that the *overſeers* will be *ſevere*, where they can gain nothing by it: and, if they are *remiſs*, and too indulgent, by which the public

ARTICLE V. *That the age of children to be received into the hoſpital do not exceed twelve months: but if three of the overſeers, together with the maſter of the workhouſe, of the pariſh to which the child belongs, recommend any child as worthy the compaſſion of the governors of the hoſpital, the parents being notoriouſly poor, wicked, dead, or run away, the committee for the foundling hoſpital to be left as judges in ſuch caſes; and if the child does not exceed the age of eighteen months* (D), *the ſaid committee of the hoſpital to have the liberty of receiving*

---

public is injured, an enquiry into the truth of the facts, ſet forth in their *atteſtations*, will make the ſame apparent. And, if ſuch indulgence is ſhewn to the *poor*, there can be no temptation to leave a child in the ſtreets. Such act being contrary to *law* as well as *humanity*, it cannot be ſuppoſed to be practiſed but in caſes of an extraordinary nature; as it not only ſubjects the party offending to a proſecution for *murder*, in caſe the child dies, but alſo to puniſhment for leaving it expoſed, due evidence of the fact being produced.

(D) If I am not miſinformed, children, after the firſt 3 or 4 years of life, are now reared in ſome workhouſes, eſpecially where the maſter of it has a *deſire to preſerve the poor*, and is *allowed* to ſend children into the country, if they begin to *droop*. If the power of receiving ſuch children is granted to the governors and guardians of the hoſpital, they will then be enabled to judge of the *conduct of the pariſh officers*, from the proportion of mortality of grown children in the workhouſes, compared with the hoſpital mortality. And there are many caſes in which the committee for the hoſpital, will be better qualified to *preſerve* the life of an infant, paſt the age of *twelve months*

ceiving ſuch child, with condition that the overſeers ſhall enter into an obligation to take it again into their cuſtody at the age of four years, to be then educated and maintained, and in due time to be 'prenticed out by the ſaid overſeers, if it ſhould be ſo required by the ſaid committee of the hoſpital.

ARTICLE VI. *That the overſeers and maſters of the workhouſes, in their reſpective pariſhes within the bills of mortality, may ſend* ALL *ſuch infant poor to the hoſpital, as are found to anſwer the account given of them, by the parties who bring them (being agreeable to the conditions herein contained), the ſaid overſeers and maſters obſerving the following rules:*

1*ſt*. That theſe infants ſhall be born in their reſpective pariſhes, or found in them actually deſerted.

---

than *ſome* of the pariſh officers; and this method will reſerve a latitude for diſtinguiſhing of proper objects. There are many children now excluded the hoſpital, upon the preſent plan, who probably periſh for want of due care; ſo that if ſuch children were received, with proper diſtinctions, it would be *a new ſource of gain in lives*. Though the rearing of infants in workhouſes ſeems to have been attended with inſuperable difficulties, in regard to the *ſuckling* or nouriſhing them at a tender age, yet being aſſiſted at this difficult part of life, and returned afterwards to the pariſh officer, the life of the child may be thus preſerved, at one-third part of the expence to the *hoſpital*, as the ſuckling and alſo keeping ſuch child till the age of ten or eleven years amounts to. But if it is found that the pariſh officers cannot rear children of 3 or 4 years of age, it may be concluded that they cannot rear thoſe of 18 months.

2*d.* That the ſaid overſeers and maſter, or any other perſon concerned, directly or indirectly, in the expences of the poor of the pariſh, uſe no *violence*, *fraud*, or *force* on the mother, to take the child from her, eſpecially whilſt it is at her breaſt; but that free conſent be obtained, as well for illegitimate children, as for thoſe born in wedlock.

3*d.* That the ſaid overſeer and maſter do *atteſt*, to the beſt of their knowlege, that the infant does not exceed the age of *one year*; other caſes being particularly provided for, as already mentioned.

4*th.* That all children ſhall be chriſtened (2), and the certificate of baptiſm (in a form preſcribed) ſhall be atteſted (3) by one of the overſeers of the pariſh and the maſter of the workhouſe; and that the atteſtation do expreſs whether the child be legitimate or not, the name, age, trade, and place of abode of the father,

---

(2) This may be done as uſual, either in a houſe, a church, or workhouſe.

(3) The reſult of proper enquiries into the ſtate of the child is nothing more than has been uſually done in ſuch caſes. And as no benefit can ariſe from giving a *falſe atteſtation*, it is not to be imagined that men who are not quite abandoned will ſign any ſuch. This evidence will verify the certificate of baptiſm, and aſcertain the child's parentage as nearly as can be diſcovered. The parties bringing the child ſhould be informed, that the meaning is, to give them the ſtronger right to the child, ſhould they be diſpoſed to reclaim it.

and

and likewiſe if the child appears to be born of a woman who had the venereal or other infectious diſeaſe (4).

5th. That two receipts ſhall be taken at the hoſpital for all children brought thither, one to be kept by the overſeers, to be produced as a check, in the examination made by the hoſpital and the pariſhes, of the number of children ſent by each pariſh reſpectively (which examination to be made *every ſix months)*; and the *other*

---

(4) All poſſible care is now taken by the hoſpital to prevent any evil happening to nurſes from children born of women who have a *venereal* or other *infectious diſeaſe*; and accidents happen but very ſeldom: but if the circumſtances of the birth be enquired into, as here propoſed, it will be a very *great ſecurity*, and by far the beſt and ſafeſt method to prevent any accidents happening, more than happens *in common life*; obſerving, that nurſes oftener injure children, than children do nurſes. The general drift of this propoſal demands the moſt ſerious attention, was there no other motive to it than the care of *poor families*, whoſe *health* is their *comfort*, *ſupport*, and *riches*. In addition to the moſt careful examinations made in the foundling hoſpital, the committee of the hoſpital have lately reſolved to requeſt of all the governors of *hoſpitals for ſick*, or for women lying-in, and alſo of *workhouſes*, *That if any child is ſent from their reſpective hoſpitals*, &c. *to the foundling hoſpital, ſuſpected of being born of a woman having a venereal or other infectious diſorder, that they would be pleaſed to inform the committee of the foundling hoſpital accordingly*. This may be very eaſily complied with, by application to their *midwives* and *medicinal gentlemen*, who can hardly fail of diſcovering the real ſituation of a woman.

receipt to be produced by the parent or party when they reclaim the child of the hoſpital.

6th. The name, age, and place of abode of the mother ſhall be alſo mentioned in the ſaid atteſtation, except in ſuch caſes where the party refuſes to tell her name, and where it may not appear expedient to inſiſt upon knowing it (5): but when the *woman's name* is

---

(5) If the overſeers and maſter are ſatisfied that the party is not in a capacity to take charge of her infant, there may be caſes in which the name will be of no uſe: but in *ſuch caſes* it muſt be expreſſed in the atteſtation, as a *particular caſe*. It is not probable many ſuch will happen, the bulk of the people being known in their pariſh. In the ſame manner, if a woman will not declare who is the father of her child, or is ſuſpected of not declaring the *true name*, it ſhould not be deemed a ſufficient reaſon to reject the child: ſo that diſcretionary powers muſt be left with the overſeers and maſter of the workhouſes, *in theſe particular inſtances:* and if the atteſtation is ſigned *by three of the overſeers* it will be a ſufficient guard againſt any *colluſive* practices. The overſeers being alſo ſubject to the check of the hoſpital, can hardly be ſuppoſed to deviate from the truth, or do injuſtice to the public. And if the atteſtation *declares theſe particular caſes*, though it may appear as an inſtance of indulgence not uſually ſhewn by pariſh officers, it may *prevent* evil; but I do not diſcover any from *this lenity*. Theſe officers will be the more ſollicitous to do juſtice to the public, from the perſuaſion that they may otherwiſe involve their pariſh with the public, and be at length obliged to ſupport their own infant poor: ſo that, upon the whole, the riſk of introducing abuſes by this gentle method of proceeding is not great.

not

not mentioned, ſuch atteſtation ſhall then be ſigned by *three of the overſeers.*

7th. If a legitimate child is chriſtened by order of the overſeers and maſter of the workhouſe, it ſhall be called after the father's name; but if it is illegitimate, then it ſhall be called after the mother's name; except in the caſes already provided for (6), or that the mother requeſts it may be called after ſome other name (7). But no

---

(6) It is the common practice to name illegitimate children after the mother; and women who have a ſenſe of modeſty, as well as thoſe that are abandoned, generally deſire that it may be ſo.

(7) Where the woman does not tell her own true name, ſhe muſt be ſuppoſed to recommend the child to be called after ſome other. Therefore, if a woman lies-in where her name is not known, the officer need not do more than *ſee the party,* and *demand the reaſon why ſhe throws her child on the public.* This will not bring on any conſequences equal to the preſent plan of total concealment of all perſons *indiſcriminately:* on the contrary, the better ſort of people will rather provide for their own illegitimate offſpring than ſtand this inſpection. If a woman conceals her name, it ſhould ſeem as if ſhe did not intend to take to her child again, or would avoid the diſcovery of having had one, and in ſuch caſe I ſee no uſe in the diſcovery.

As to the objection of women coming from the country to town, to *lie-in, ſome few may do this*; but the number will be very ſmall. If we conſider the *hazard,* the *expence,* and the inconvenience of leaving their home; and, after they are brought to bed, to *diſcover themſelves,* in order to have their child taken to the foundling

no mention made in the certificate of baptiſm whether the child is illegitimate or not; that part being left intirely to the atteſtation of the overſeers and maſter of the workhouſe.

8*th*. If a child is found deſerted, the overſeer and maſter of the workhouſe, in their reſpective pariſhes, ſhall receive ſuch child, as is uſual in ſuch caſes, immediately on the diſcovery, and cauſe it to be forthwith nouriſhed at the breaſt of a healthy woman, if a ſucking child, till ſuch time as it can be conveyed to the hoſpital: and, if it does not appear to have been already chriſtened, to baptize the ſame.

ARTICLE VII. *The parties bringing the child to the overſeer and maſter of the workhouſe, ſhall be admitted, the ſame as if the father or mother brought it; provided that upon enquiry of what is ſet forth, concerning the child's*

---

foundling hoſpital, and for this purpoſe to *plead poverty*, it ſeems highly improbable, that many will ſhelter themſelves under an indulgence ſo circumſtanced. If they are very poor, they *cannot come to London*; and if they are not very poor, they will be ſubject to be *rejected*, or *aſhamed* to apply. If evils do creep in, we muſt ſeek for their remedy; and the plan will be rendered leſs ſubject to abuſe, if the condition of the reception ſhould be, that the woman ſhall have lived a certain time in the pariſh before her delivery. I ſay this *may* be done, in caſe it is found neceſſary; but we ſhould not ſet out with any ſuch injunction: enquiries muſt be made with candor, always leaning to the merciful ſide.

place of birth, age, and parentage, &c. be found true, as uſual in ſuch caſes (E).

ARTICLE VIII. *That the father or mother, or other parties bringing the child to the hoſpital, ſhall be there acquainted by a printed paper, of the reaſons of taking the* CERTIFICATE *and* ATTESTATION *already mentioned, namely, that it is done with a view to their more eaſily tracing out their children, in caſe they ſhould incline to act the part of good parents, which they may be therein exhorted to do; and if they are in a capacity to nouriſh and rear them up, that, after the age of four years, they may receive them at the trifling charge of five ſhillings; the ſaid paper alſo to contain the other conditions, as herein ſet forth* (F).

ARTICLE IX. *That the father or mother of the child, or other perſon deputed by them, producing the receipt given*

(E) Some infants are brought by the father ſoon after they are born; ſome by the mother a few weeks or months after; but the moſt part are brought by the *female friends of the mother*, before ſhe is yet in a condition to move from her bed.

(F) It is highly neceſſary to inform common people, in regard to any new law, but here the method will be extremely eaſy, and the parties moſt intereſted will be acquainted directly. It may be alſo declared, that unleſs they can give ſecurity that the child ſhall not be burthenſome to any pariſh, they cannot receive their children, till they are paſt *four years of age*; by which act, a *kind of contract* will be implied, which I preſume our laws may ſupport, ſeeing that after *four* years they may receive their child again.

by

by the hoſpital for the child, or other ſatisfactory evidence from the overſeers of the pariſh, that they have a title to demand the child, and giving ſatisfactory ſecurity in the ſum of forty pounds, that the child ſhall not be burthenſome to any pariſh, in ſuch caſe the child ſhall be reſtored to them AT ANY TIME, *upon their paying forty ſhillings only, otherwiſe not till the child ſhall exceed the age of four years, as hereafter mentioned.* (G).

ARTICLE X. *That any perſon applying any fourth month of the year, and producing the receipt of the child, and paying one ſhilling at the hoſpital, ſhall be informed if their child is alive or dead. And alſo when application is made for the reclaiming a child, the party paying one ſhilling, ſhall be immediately informed if the child is alive or dead; in order to prevent any further trouble, if the child is dead.*

(G) There ſeems to be a neceſſity for ſome *condition of reception*, eſpecially with regard to children reclaimed before they are paſt the dangerous part of life; otherwiſe this ſecurity of 40 *l.* can be given by ſo few, it amounts to a prohibition of many parents taking again to their own children, which does not appear to be conſiſtent with the intereſt of the STATE. It is eaſy to conceive, that many, who *cannot give ſuch ſecurity*, may be well diſpoſed to do their duty by their children, and to put them in a uſeful way of life, which, to all appearance, will anſwer the great end intended, better than by detaining them ſo many years, ſhut up between walls; and after all to ſupply the very offices in life, to which their fortunes deſtine them. Fewer chidren will be miſplaced in life by this way, than upon the preſent plan of the hoſpital.

ARTICLE XI. *That all perſons, having a right of reclaiming a child, as mentioned in article the ninth, as ſoon as the ſaid child is paſt the age of four years, the ſame may be reſtored to them under the following conditions,* viz. *The petition made for the child ſo reclaimed, (without any ſecurity given) ſhall lie one month; after which time (the child appearing to be alive) the party returning to the hoſpital and confirming the ſame, the child ſhall be immediately ſent for, and a time ſhall be appointed for reſtoring the ſame, the party paying only the ſum of five ſhillings* (H).

ARTICLE

(H) Upon the preſent plan of the hoſpital, it is hardly to be expected that people will recover their children merely on account of the *accumulated expence*, which by length of time becomes an object beyond the reach of the poor; whereas it ſhould be preſumed, that as the parents have not forfeited their right to their children, by any law that I ever heard of, and as ſuch forfeitures I apprehend are not conſiſtent with the nature of our conſtitution, they may be truſted with the care of them. But we may conclude, that they will not attempt to take to them again, unleſs they are moved by a ſenſe of *duty and affection*, and are in a capacity of maintaining and putting them into the world. And we ought to ſuppoſe, that ſuch a ſenſe of duty and affection would return the ſtronger, if they knew they could recover their child at a trifling expence.——And if they do recover their child, at *four* or *five* years of age, and pay only a trifle for it, they ſtill *ſave to the public* the charge of maintenance for *five*, *ſix*, or *ſeven* years longer; at the ſame time that they alſo *deliver the public* from a very *important charge*, which moſt properly belongs to the *individual*. Beſides, in ſuch a country as this, the putting

ARTICLE XII. *That a regiſter be kept of all the children ſent to the hoſpital by each pariſh reſpectively, the hoſpital alſo keeping a regiſter of the children received from each pariſh (to be done, both by the hoſpital and pariſhes, in a form preſcribed); the ſame to be compared every* ſix months, *and the children who are dead, ſhall be accordingly* MARKED AS DEAD, *in a column prepared, in all the regiſter books, for that purpoſe* (I).

ARTICLE

---

the poor too much into *leading-ſtrings, and beyond a certain meaſure,* ſeems to be almoſt as abſurd as dictating to the *rich,* how they ſhall diſpoſe of their children.

Does the *temporary* relief afforded the poor ſuperſede the right the parent has in the child? At the utmoſt it does not ſeem to extend beyond the placing children out apprentices, in the manner now required by law, under the conduct of the pariſh officers; and to once this is really done *contrary* to the parent's conſent, the parent is conſulted *ten times,* particularly here in *London:* and whilſt the child is yet of a very tender age, the claim ſeems to be ſo much the ſtronger. It is ſuppoſed that poverty is the cauſe why parents part with their children: if that poverty ceaſes, ſo that they can ſupport their children, of which themſelves muſt be the judges, I ſee not how we can, *conſiſtently* with liberty, detain them, under a notion that they *will* breed them up improperly: and if we ſhould ſometimes ſuffer by carrying our notions of liberty too far, it ſeems to be a leſs evil than to fall ſhort of the mark, as the former is the moſt eaſily rectified, and will not ſo eaſily involve or perplex *future* generations.

(I) The compariſon of the regiſter books of the pariſhes reſpectively, with that of the hoſpital, will be a means of preventing

ARTICLE XIII. *The overſeer and maſter of the work-houſe, reſpectively, may, at all times, inform perſons inquiring, what children were alive or dead, at the cloſe of the former ſix months, they paying ſix-pence each.*

THESE are the moſt material articles which occur to me, and I ſee nothing in this plan but may be reduced to *practice*; one part ſeems to coincide with another, and ſerves as a check, ſo that the execution will be eaſy. I apprehend much the greateſt part of the *London* children, brought to the hoſpital, are ſuch as were formerly ſent to the work-houſes. The dropping the ſecrecy of the hoſpital, with a view to aſcertain the objects received, will render it a more *uſeful charity*, not only as it will be much more eaſy than it was before, for the parents to *recover* the child, in caſe they are inclined ſo to do, but alſo to *engage* their attention the more towards their children. In the mean while the opening a door for every one whom the pariſh officer will ſend to the hoſpital, under theſe conditions, I believe will not augment the number of children thrown on them, at

---

preventing abuſes from creeping in, whether by *falſe certificates* or *forged atteſtations*. In the mean while the abominable perjuries in faſhion, in this land, call loudly for a reformation. And I conceive that the *truth* of things, in the caſe before us, will be come at much eaſier *without* oaths, than *with* them; as proper enquiries will be made, which will be more efficacious, than leaving things to the *precarious* iſſue of oaths, which we ſee every day proſtituted to purpoſes which make one ſhudder for fear of the *vengeance of Heaven*.

leaſt it is improbable that ſo many will take advantage of the hoſpital, under the circumſtances of *enquiry*, as when *no enquiry* was made.

By this propoſal, people who *can* keep their children may be *diſcovered*, and *will* be laid under difficulties which they will not ſubmit to; and this will anſwer the *good* intended, and prevent a great part of the *evil* which we wiſh to avoid. Very few but the really neceſſitated will chuſe to run the hazard of a diſcovery. In the mean while, the advantage propoſed for the public is, that only the *real poor* and *wretched* will incline to apply to the pariſh officer; and the *virtuous diſtreſſed* will have the ſtronger motives to apply, when they cannot rear their own children, as they may hope *hereafter* to be enabled to recover them, and *provide* for them. Thus the hoſpital may be rendered a nobler charity, and produce a *greater good* to the *ſtate*, at a *ſmaller expence to the public*, than before; and it may be carried as far, and no farther than the legiſlature ſhall pleaſe to direct; *for we ſhall ſoon ſee what is too much, or too little indulgence.*

As to the *expence* of maintaining the hoſpital, I think thoſe muſt be bad *political arithmeticians* who do not ſee that we muſt be *gainers* by the lives we preſerve. If the *foundling hoſpital* may thus receive *all the infant poor*, which the pariſh officers pleaſe to ſend, under the *eaſy conditions* mentioned, and there is now a *parochial tax* levied for *this* purpoſe, amongſt others, for *maintaining* ſuch *infant poor*;

if the foundling hoſpital is confined to the bills of mortality, a queſtion naturally ariſes; "*Can it be deemed a* "*hardſhip that ſuch a portion of ſuch a tax as is adequate* "*to the charge of ſuch* INFANT POOR, *ſhould be appropri-* "*ated to the uſe of the foundling hoſpital?*" This queſtion, I ſay, will naturally occur. But what ſhall we ſay when many of the pariſhioners reaſon thus; "*Our* INFANT POOR *have put us to* NO EXPENCE, *for they have* ALL DIED. *But the* AGED *and* SICKLY, *and* GROWN PERSONS, *conſume* ALL *our pariſh rates. Beſides, many of the children, ſuch as we muſt occaſionally ſend to the hoſpital, are born of women who are* TRAVELLERS, *or* VAGABONDS, *as well as of inhabitants whoſe ſettlements are indubitable: we pay our portion as individuals for the public uſe: the money to nurſe theſe children is ſent into the country, and the children are* DETAINED *there: and all the children actually abandoned by their parents, ceaſe to be ours.*" Further, "*The chamber of* London, *upon repreſentations made of deficiencies in one poor pariſh, often orders a ſum to be paid them by another pariſh. The pooreſt pariſhes abound moſt in ſuch inhabitants as deliver their children to the* PARISH OFFICERS; *and if theſe pariſhes are not able to make an aſſeſſment to anſwer their preſent wants, how ſhall we be able to ſupport the great object in queſtion?*"

THERE ſeems, indeed, to be a great deal of reaſon in this; and the queſtion is, in what *manner* are they to contribute? If by *an annual ſum*, it will not be adequate to the rearing a child: if by ſending 3, 4, or 5 *l.* with every

every child, then it becomes the intereſt of the pariſh to keep the *poor infant, to ſee if it will live*; and if it *dies*, then the deſign is defeated, with regard to the *ſaving it by means of the foundling hoſpital*, and we revert to the ſame old principle of *ſaving money* rather than *life*.

THEREFORE, I hope the parliament will continue to ſhow that favor to the hoſpital, which the nature of it ſeems to require, and not leave the fate of it to any *diſputable event* or *precarious iſſue*; but rather appoint a peculiar tax, and appropriate annually ſuch a part of it as may be *neceſſary*. It is not improbable ſome proper tax may be thought of.

IT admits of no heſitation, that ſuch ſums as are neceſſary for the ſupport of ſuch foundlings as are alive, will be provided for by parliament: and if the hoſpital is ſupported in taking in children, it muſt be *ſupplied* with the means of doing it. After one year's operations, diveſted of the covert of *ſecrecy*, we ſhall *ſee* our way, and judge of the future. As far as I can diſcover, it is as neceſſary to the body politic, to find *money* to ſave the lives of *the infant poor in* London, as to find *proviſions* to ſupport our natural bodies. But I would not only reduce the number, with a view to ſave more lives, but alſo ſave expence to the public, by reducing the time the children are kept. And in order to keep up that *mutual intercourſe*, by which we are actually become a great and a happy people, I would by all means deliver children again to their parents, as faſt as they would receive them.

To conclude: Thoſe whoſe imaginations ſuggeſt to them *terrible ideas of ſlaughtered infants*, like killing of lambs at a butcher's ſhop, or throwing their mangled bodies on *dunghills*, may meditate the means of preſerving ſome part of the ſecrecy of the inſtitution, if they pleaſe. I am not under ſuch apprehenſions. If any means could be contrived, for ſuch caſes as are ſingularly pitiable, I would not *ſteel my heart*, ſo long as I could preſerve the public welfare; but I do not conceive how *partial ſecrecy* can be preſerved without occaſioning worſe conſequences.

If a child bringing 50 *l.* was received without aſking queſtions, the number of ſuch, it may be preſumed, could not be great; and it might *relieve* ſome perſons from greater diſtreſs, than their parting with 50 *l.* would occaſion.—But, on the other hand, it might alſo diſtreſs many infants; and what is more, occaſion ſome parents to make *ſale of their children*, and others, to remove objects, which *ought to be kept before their eyes*; therefore, tho' I throw this out, in this general way, as a *thought* which occurs, and as knowing that plans of ſecrecy are under conſideration of ſome zealous gentlemen, yet I foreſee more *miſchief* than *good* from it, ſhould it be carried into execution.

When I hear gentlemen talk of the length of time which the eſtabliſhment of the hoſpital has been in agitation, namely for above *half a century*, and infer from thence the *reverence* which is due to objects ſo circumſtanced; the beſt anſwer I can make is, that I ſee ſome things,

and

and read of others, actually carried into execution for *ten half centuries*, which are discovered to have been *extremely defective*, and are therefore changed. It seems to be *universally allowed*, that a *change of the present plan is necessary*: let that change be what it will, I have discharged my duty *to God and my country*, in thus delivering my real thoughts, which have cost me great pains to digest even in this imperfect manner. And I shall be neither sorry nor surprized if many should differ with me in opinion, or if they should *conjure* up difficulties, which do not really exist in the nature of the thing, with regard to the execution of such a plan as here proposed.

THE GENUINE SENTIMENTS OF AN English Country Gentleman, UPON THE PRESENT PLAN OF THE FOUNDLING HOSPITAL.

In relation to

The DANGER of bringing CHILDREN to LONDON, or eſtabliſhing more RECEIVING HOSPITALS in the Country; with the DISADVANTAGES in point of Liberty, Increaſe, Poors-Laws, Marriages, Education, Apprenticeſhips, *&c.*

ALSO ON

The great NATIONAL BENEFIT ariſing from preſerving the Infant Poor born in *London*, as a great Acquiſition of Riches and Strength to the Nation.

CONTENTS.

1. *Introduction* — — — — page 1
2. *Maternal tenderneſs* — — — — 2
3. *Filial piety* — — — — ib.
4. *Education of foundlings* — — — 4
5. *Danger to the lives of infants* — — — ib.
6. *Practice of carrying children from the country to London injurious* — — — — 5
7. *Nurſing in the country the only ſure way* — — 6
8. *The hoſpital an indulgence to the parents, in the country, not to the child* — — — — 7
9. *The danger of eſtabliſhing other hoſpitals in the country,* ib.
10. *Vexatious ſuits would not be prevented by eſtabliſhing hoſpitals in the country* — — — 10
11. *The right of* putative fathers *how far it extends* — 11
12. *The right of fathers over children born in wedlock* — 12
13. *The effects of foundlings not having parents, in regard to 'prenticeſhips* — — — ib.
14. *Suppoſed miſconſtructions of the act of parliament relating to the 'prenticing out foundlings* — — 13
15. *Huſbandmen and laborers ſeldom take 'prentices in the country* — — — — 16
16. *Marriage the true ſource of increaſe* — — 17
17. *The great law of retaliation with regard to amours,* ib.
18. *The practice of ſome pariſh-officers in the country, in diſcouraging of marriages* — — — 19
19. *How far the hoſpital can be ſuppoſed to operate to the increaſe of legitimate children* — — — 20
20. *Murders of infants ſeldom heard of in the country* 21
21. *The utility of rendering it eaſy to reclaim children from the hoſpital* — — — — 22
22. *The reſpect due to maternal tenderneſs* — — 23

23. *Money neceſſary to ſupport the hoſpital* — — 23
24. *The hoſpital by no means a local charity* — — 24
25. *The advantages derived to the country by preſerving the children born in London* — — — ib.
26. *Great uſefulneſs of committees for conducting the hoſpital affairs* in the country — — — 26
27. *Careful inſpectors, the moſt valuable officers belonging to the hoſpital* — — — — ib.
28 *The advantage of leaving country children in the hands of their nurſes to be placed out 'prentice* — — 28
29. *Foundlings ſhould be taught to read, as eſſential to their well-being* — — — — 29
30. *The means by which this may be effected* — — 31
31. *The advantage of having hoſpitals at* Ackworth, Shrewsbury, Ayleſbury, *and* Wetterham — — 33
32. *The numbers which theſe hoſpitals may accommodate* 34
33. *Some country hoſpitals neceſſary, in order to the greater facility of placing the children out apprentices* — ib.
34. *Theſe hoſpitals may be uſeful, with a view to encourage people to adopt children from amongſt foundlings* — 35
35. *The neceſſity of a number of proper inſpectors* — 36
36. *To pay ſome inſpectors, rather than leave any children in diſtreſs* — — — — 37
37. *Diſtinction of honorary and hired inſpectors* — 38
38. *An exact account of nurſes to whoſe care children are entruſted* — — — — 39
39. *Diſeaſed children not ſuckled at the breaſt* — 40
40. *Compariſon of wet and dry nurſing* — — 42
41. *Danger of crowding together a number of children* - 43
42. *Great advantage of the ſucking-horn, cleanlineſs, friction, good air, agreeable ſounds, and pleaſant proſpects* 44
43. *Precautions in regard to nurſes* — — — 46
44. *Concluſion in praiſe of the governors of the hoſpital* — ib.

LET-

LETTER

TO A

GOVERNOR of the HOSPITAL.

DEAR SIR,

1. YOU call upon me for my *thoughts* in relation to your hoſpital: I intended to write to you, if you had not deſired it; and you may be ſure I ſhall tell you *my mind* on this weighty buſineſs.

Firſt, then, I conſider *the ſecurity of property*, as the beſt *criterion* to judge of *liberty*; and the *property* in *children* as the moſt *ſacred* of all others: if the *poor* muſt be protected as carefully as the *rich*, and *maternal* affection is one of the ſtrongeſt ties in nature, I think we ſhould *not allow* this tie to be looſened, becauſe people are *poor*; for the looſer it is, the greater danger there will be, that the *depravity* of our manners will *increaſe*, and conſequently our *laws*, *liberty*, and *religion*, will be in ſo much the greater danger of ſubverſion.

I am ſorry to tell you, I have obſerved of late, that *all the children* not born in *wedlock*, in my county, as far as I can diſcover, be the parents ever ſo *able* to maintain them, are hurried away to your *hoſpital*. This I take to be, not

only a great *abuſe* of the *charity*, but it claſhes extremely with many other principles which I have adopted.

2. With regard to children born out of *wedlock*, I think the *mother* who takes due care, and *nouriſhes* her infant, is leſs criminal *in the ſight of* GOD, than her who abandons her child to the world, tho' it is born in lawful wedlock. And it muſt needs follow, that the *woman*, whoſe *tenderneſs* leads her to nouriſh her infant, bids fairer to repent of her *ſin*, than if her mind were vitiated, and her heart rendered callous to the impreſſions of maternal love. Next to a woman's *chaſtity* ought to be eſteemed her *affection* for her children: and I have often obſerved, that theſe do *generally*, tho' not *always*, go together.

The tempting a woman to abandon her child after ſhe has gone aſtray, is confirming her in wickedneſs, *not mending* her manners, or *reforming* the *age*, as you propoſe by the education of foundlings.

3. Whatever *fine notions* you may entertain of the *future* virtue of theſe children, one great advantage they muſt want, compared with thoſe whoſe parents do not deſert them. A very great lawyer and divine, no leſs a man than *St. Paul*, repreſents the doctrine of *obedience*, the foundation of which is *filial affection*, as the *foundation of religion*. *Filial piety* leads to OBEDIENCE to the laws of GOD, and ſupports that chain of ſubordination by which *ſociety* is linked together. It is true, that *no* connections are a *leſs evil* than *bad ones*; and that *wicked parents* generally make *wicked children*:—but it is *alſo true*, that a *general rule*, founded in a preſumption of a *general diſſoluteneſs*,

ſhould be adequate to the evil, which I can by no means think your hoſpital-education is.

4. Upon a compariſon of *foundlings* in a ſtate of *infancy*, with the *education of the poor* in *common life*, I will ſuppoſe theſe *deſerted babes*, whilſt they continue with the *nurſe*, are intirely on a level with her own children. I will alſo ſuppoſe, that no *partiality*, or none that is detrimental to the virtue or health of the child, takes place, which is going a great way in ſuppoſition: but granting all this, yet the foundling, after leaving the breaſt, is not in ſo good a ſituation as her own child: *he* is taught *immediately* by what means he is to get his bread; but the *foundling*, being at the diſpoſal of others, and taken away at *five years* of age, cannot be fixed to any particular object. When the time comes that the powers of imitation are *dawning* forth, and the child is to receive the *ideas* by which his life is to be formed, he is then removed into a narrow circle, between walls, and changed into *another claſs* of life. Is it to be conceived, that were you to practiſe every *art* and *method of induſtry*, which the moſt *active brain* can contrive, that a child will be ſo *hardy*, *active*, and *laborious*, as if bred from his birth under the eye of his parents? Will he be ſo *homogeneal* and naturalized to the ſoil, converſant with the ſame objects, as his parents, and take ſo *kindly* to the labor by which *they* ſupport themſelves? Will the foundling be ſo *tractable* as if he had the pattern of his parents always before him? The ſame child, who, at *ten* years of age, would have given a *rational* account of himſelf, had he been familiarized to

the impreſſions of *common domeſtic life*, being ſhut up from all commerce, cannot be expected to *ſpeak* or *act* with the ſame propriety; the *world* will be a *new ſcene* to him, and he will have every thing to learn, without the *ſmiles* of a *father*, the *tenderneſs* of a *mother*, or the *affection* of *kindred*, to ſupport him. The greateſt *theoriſt* muſt allow, that the *diſadvantage* is on the ſide of the *foundling education*, with regard to the *uſeful poor*, tho' I grant that the argument cuts both ways, in regard to *bad parents*.

5. With reſpect to the *benefit* or *injury* to me, as a man of a *landed eſtate*, conſidering the thing *in one great view*, I reaſon thus: "*It is my intereſt, as well as my* DUTY, *to* "CHERISH *my laboring poor: but if you take them from* "*me, my eſtate will be worth nothing; for I cannot plow* "*my land with my own hands, nor make my own butter* "*and cheeſe.*" You tell me, I ſhall have my poor children returned to me again with increaſe. "*I have as* "*much faith as moſt of my neighbors in the country; but* "*I do not chuſe to truſt to this event. When I ſee theſe* "*poor babes taken away from the breaſt of the mother,* "*oftentimes lamenting her hard fate, I am afraid they* "*will go through ſo many changes and chances, that their* "MORTAL LIFE *will be ended much ſooner than in the or-* "*dinary courſe of nature. I know,* FOR INSTANCE, *this* "*child is born of a healthy young woman;* YOU *may truſt* "*him to the breaſt of a woman advanced in years. Na-* "*ture has appointed* NEW MILK *for his nouriſhment;* YOU "*may give him* MILK OF TWO YEARS OLD, i. e. *the* "BEST *you can get. Theſe are diſtinctions, which, however*

"*nice*

" *nice they may appear, are of nature's appointment, and*
" *they are advantages which the* POOR *enjoy, when the*
" RICH *are oftentimes deprived of them: but what ſecu-*
" *rity can you give me, that the child ſhall have any* MO-
" THER's *milk at all?*"

6. You are not unacquainted, that children are delivered into the hands of a *woman*, or a *man* (for there are *male* as well as *female children-carriers*) of whom few queſtions are aſked, if the child ſhould die by careleſſneſs upon the road. If one may believe your *advertiſement*, ſuch evils have not been unfrequent, under circumſtances too ſhocking to enumerate. Conſidering how eaſily the *thread* of infant life is cut, the cuſtom of delivering children into the hands of ſuch *huckſters* is but tranſplanting into the *country* the *practices of* London *pariſh-nurſes*, and propagating *mortality*. I know of one inſtance, amongſt many that I have heard, of a woman whoſe child was taken from her clandeſtinely, and ſent away to *London* in the waggon: in the anguiſh of her mind, ſhe took the reſolution, weak as ſhe was, and walked *fifty miles*, overtook the waggon, obtained a warrant, and recovered her child. Many ſuch and much more diſtreſsful caſes there are—I once aſked one of theſe *good gentlewomen huckſters*, how ſhe accommodated new-born children on the road with the *breaſt?* She anſwered, that ſhe provided them with *very good pap*, and gave me the *ſtrongeſt aſſurances* that there was *a great deal of ſugar in it*. I know you governors of the hoſpital are not in fault: your hearts overflow with humanity, and your *advertiſement*, and the

actual

actual proſecution of offenders, are irrefragable proofs that you mean to correct the abuſe: but ſo it is, and how to prevent it hereafter, whilſt you obſerve *ſecrecy*, I know not.

7. I will ſuppoſe that the child arrives ſafe at the hoſpital, he muſt then take his chance of *another nurſe*, if not of a *third*, when he is *carried back* again into the country. When he gets there, he is to be received under the inſpection of ſome tender-hearted neighbor, where there is ſuch whoſe *leiſure*, *conſtancy*, and *piety*, lead her to diſcharge this *charitable office*; and the nurſe is paid *half a crown*, or *two ſhillings*, and, in ſome cheap places, *twenty-one pence*, a week, for the food and care of the child. All your inſpectors are not *angels*, nor your *nurſes ſaints*; and if they were, they could not, without a miracle, take ſuch *proper* care of the infant as its *own mother* is enabled to do.

I have alſo known ſome of our *good mothers* ſend their *own children* to the hoſpital, to make room for a *foundling*; and tho' I hope the number of theſe is not great, yet it is probable many will take this method. How is this to operate for the good of the community? But ſuppoſe the nurſe has virtue enough to keep *her own* child, as well as the *foundling*, and as your intention is to truſt her with *one foundling* only at a time, that ſhe takes *but one*, till it is weaned, tho' I ſee ſome nurſes with ſeveral, will you tell me, that, under theſe *tranſmigrations* and *peregrinations*, the inhabitants on my eſtate are likely to become the more *numerous*, or more *healthy*, or that this rule will tend to *population* in general?

I ac-

8. I acknowlege that I have many *poor* and *wicked people* on my eſtate, towards whom I have not always done my *duty*. I believe that your hoſpital may be a means of relieving ſome of the *parents*, whoſe poverty, *with ſome mixture of idleneſs*, tempts them to part with their children; but does it therefore follow that the *children themſelves* will be relieved? I think they will *ſuffer*, and their numbers be *decreaſed*. This *diſtinction* between the caſe of the *parents* and the preſervation of the *child* is very neceſſary to be made.

It muſt be alſo remembered, that the *expence* to the mother of ſupporting her *ſucking child* is very ſmall, and that the *God of nature* certainly intended that ſhe ſhould nouriſh her own child. We ſee how provident nature is in this reſpect: and how can the *poor* child, born in the *country*, be in a worſe condition than the foundling, who is put to the breaſt of a woman as *poor* as the *mother*, and perhaps more *vicious*. If aſſiſtance is wanted, it ſhould be given to the *woman* who will be the *better* for it, and not adminiſtered to the child, under a *notion* of diſtreſs; for thus we run a great hazard of *killing* the child, for *fear it ſhould die*.

9. You acknowlege the abſurdity of bringing children up to *London*, and carrying them back again into the *country* to nurſe: and, in anſwer, you tell me, I may have an *hoſpital* in my *wapentake* or hundred, if the *legiſlature* pleaſes. This, I confeſs, removes ſome objections; but *many others* remain, and ſome *new ones* ariſe. If there are now 4,200 children brought annually to *your hoſpital*, in-

creaſe

creaſe the facility of bringing them to *other ſuch hoſpitals*, in any place, and you increaſe the number, unleſs you ſuppoſe the more difficult things are to be come at, the more they are *eſteemed*, which will hardly be the caſe in this inſtance. Are the parents to be acquainted, to what nurſe the care of their child is committed? You ſay, "*No: by no means; for if* "*they were, the common people would all bring their children,* "*that the public might bear the charge of nurſing them.*" I ſhould be glad then to be informed how *we*, in the *country*, are to prevent this knowledge? In the *vaſt wilds* of *London*, mothers and nurſes, coming from all the different counties, may be kept ignorant of each other; but how are we to do this in the *country?* We are to aſk *no queſtions* about the children; the *mothers* will certainly appear as the *nurſes*; and as many of them will be of the ſame, or neighboring village, they will probably have a *fair underſtanding*. We can diſtinguiſh children only by the *ſex* and *number marked*, and partly by the age: *they* will *trace* out their children in many caſes, and if they change them, it may be difficult to know it, and more ſo to *puniſh* a woman for taking care of *her own child*. And conſidering this in the great view of *preſerving life*, is there not more reaſon to *pay a woman, who is a good nurſe, for cheriſhing her own child*, than to pay a *ſtranger* for it?

It goes further yet; for we ſhall eſtabliſh an inſtitution, the general tendency of which is to prevent *mothers* from *nurſing their own children*, as it were in violation of the firſt principle and law of nature. We ſhall do all that in us lies to cut off the connection between *parent* and *child*, and conſequently

quently fruſtrate one of the expreſs commandments of GOD. And for what is *all* this? Why, in good truth, to *ſave the life* which, by the by, was not in ſuch danger of being loſt in the *mother*'s hands, as it will be in a *ſtranger's!* Upon my word, Sir, the thing appears to me in this light, tho' I am as fully perſuaded, that, on your part, you intend the *welfare* of your country, and the *preſervation* of your fellow-ſubjects.

There is no ſufficient reaſon for any *foundling* hoſpital, but that of *preſerving life*; all the reſt appears merely *ſpeculative*, and the concluſions *involved* and uncertain, if not contrary to the experience of mankind. If you lay the *putative father* of a child under *injunctions* and *penalties*, not to remove the child from the place of the birth, till it has reached its age of twelve months, what will it ſignify, unleſs you do the ſame to the *mother?* And then you muſt change the law in regard to her *ſettlement*.

Granting that you receive many children of *diſſolute parents*, and that the moſt part are *illegitimate*, yet I apprehend that the greater proportion of theſe children would bid fairer to *live* at the *mother*'s *breaſt*, or at the breaſt of ſome careful woman of her acquaintance, than by any proviſion you can make for them. But give me leave to tell you, there are ſome *laboring* and *well-intentioned* people, who, when the example is eſtabliſhed, will ſend their children, where they ſhall be at no charge to maintain them. The very *manners* of the times, which you ſuppoſe, and which gave riſe to your hoſpital, are a proof of the moral certainty of

this propoſition. For tho', in the aggregate ſum, we may be leſs wicked than many other nations, yet, as we *refine more* than moſt others, ſo in reſpect to people's parting with, and neglecting their children, the preſent conduct of parents of *illegitimate children*, and that of pariſh work-houſes in *London*, is a ſad proof that we have nothing to boaſt of; perhaps leſs than moſt other nations. But we are not ſo bad *in the country*, as you are *in town*: for though our officers of pariſhes may be leſs poliſhed in their manners than yours, their conduct does not operate in the ſame manner, or they have ſome advantages over yours; for whatever treatment the *pariſh-woman* may ſuffer, her child is *kept at her breaſt*, and the *woman* has the *bleſſing* of the common *pure air*; whereas your infants are *taken from their mothers*, or *die* of *putrid air*.

10. As to your hoſpital *preventing* troubleſome ſuits and expences, I rather believe it will create them; and experience ſupports this opinion. The monſtrous train of abſurdities, which attend the execution of our laws relating to *pariſh-ſettlements*, I fear will not be removed by it; fewer *cruelties* will not be *practiſed*; leſs *ill-blood* will not be *occaſioned*; leſs *time* will not be *loſt*; the *poor* will not be leſs *diſtreſſed*; nor the *whole nation* leſs *bewildered*. I cannot conceive, that the *foundling-hoſpital*, upon the *extenſive plan* propoſed, will prevent theſe *evils*.

Will any *pariſh-officer* be *paſſive* in regard to a woman's being delivered of a baſtard-child, but upon a preſumption that the infant may be ſent to your *hoſpital*, and create *no charge*? which preſuppoſes him to have an *abſo-*

lute

lute right to diſpoſe of the infant, and that he *will* take it from the breaſt of the mother, whether *ſhe conſents or not.* This is a liberty no one ought to have, but under ſome particular legal circumſtance. There is ſomething ſo *ſacred* in the affection of a woman for her own child, at her breaſt, that a nation of ſavages would bluſh at the thought of ſuffering it to be *taken* from her, ſo long as ſhe acts the part of a mother: but to have it *torn* from her by the hands of violence, whilſt the nouriſhment depends on the breaſt, is *abhorrent* to nature, and the very thought raiſes one's *indignation.*

11. With regard to *baſtard-children,* I always underſtood that they properly and *legaly* belonged to the woman; but I find *doctors* differ on this head. The *putative father* being adjudged to ſupport the child, may, I *humbly preſume,* demand the cuſtody of ſuch child, but not whilſt the infant is at the mother's breaſt, unleſs good *reaſon* can be aſſigned for it. Every *judge* ſeems to determine in this point, as his reaſon leads him, in particular caſes, rather than from *precedent.* One tells me, that the woman has a right to keep the infant, only for *one* month; another for *ſeven* months; and a third for *ſeven years.* If the woman has *no maintenance* from the man, the man, I preſume, has *no right*; and if ſhe accepts of ſuch a maintenance for the child, as is adjudged proper, ſhe certainly *ſhould have the preference* to a *ſtranger,* in the cheriſhing her *own infant.* And tho' the *woman's ſettlement* is in *one pariſh,* and ſhe is brought to bed in *another,* I apprehend the law will give the *mother* a right of carrying

her child with her, and claiming a ſupport for herſelf and her child, where her *ſettlement is*. The child is a neceſſary appendage of the mother, and, in the nature of things, ought not to be ſeparated. Nor does there ſeem to be any *law* to force the child from the mother, though there are *caſes*, in which the *right of cuſtody* has been given to the *putative father*; and notwithſtanding the partiality which *men* have for themſelves, in ſupport of their *pre-eminence* over the *other ſex*, *theſe caſes* are but *few*.

12. In WEDLOCK the father is ſuppoſed to be *abſolute lord*; and you will find that your hoſpital has often tempted him to exerciſe his authority with a moſt *deſpotic ſway*, and in a manner not *conſtitutional*, in point of liberty. Where laws are *ſilent*, or the caſes adjudged are very few, we muſt rather refer to *cuſtom* than to *law*, to paſs a true and *impartial ſentence*. The authority given to the father is, I ſuppoſe, on a preſumption of extraordinary circumſtances; and that he is a *man*, not a *monſter*. *Fraud* and *violence*, under the ſanction of that protection which a *huſband* is always ſuppoſed to *give* his *wife*, as it is *abominable* in the ſight of *men*, it may be *accurſed* before GOD. The laws of humanity are prior to all *political inſtitutions*, and no *good law* can be founded in *cruelty*, and the deſtruction of the ſpecies.

13. As to the PLACING OUT theſe foundlings, when grown up, we muſt conclude, that whether they were cut off from all *parental* connexions, or not, ſome of them will turn out as *vicious* as other children: ſome of them will have a *genius* ſuperior to the rank they are placed in: ſome of them will

run away, or be glad to take to *another way of life*, or their maſters will be glad to part with them. In theſe caſes, the aid and aſſiſtance of parents and kindred generally afford *relief* to the party offended; but theſe foundlings being left leſs guarded, inſtead of being in a *better condition*, it can hardly be expected they will be ſo *virtuous* and *happy* as other people; and therefore, in this view alſo, the *ſaving of lives* muſt be conſidered as the *only true principle* on which to proceed in this weighty buſineſs.

I underſtand, your meaning is to *place them all out as apprentices*; and it is the only ſecure way. Some people will take them on principles of *compaſſion* or *religion*, and many more for the ſake of their *conveniency*. Some will prefer them, as not having any relations; but, in general, I conclude that the ſituation of the child will be leſs comfortable to himſelf, and leſs agreeable to the *maſter* and *miſtreſs*, than if there were parents in the caſe. A *good* maſter is often glad to call in the authority of the *parent* to tame an *unruly child*; and a *bad* one may be the leſs awed in regard to his duty towards the child.

14. But whilſt you are meditating ſo much *good* to theſe *poor children*, it *ſurpriſes* me to find that you make the *conſtruction* of the clauſe in the act of the 13th year of his preſent majeſty, relating to the *placing out* of *your foundlings*, againſt *public utility*. If I who *take* the apprentice, and you that *give* him, the *foundling* himſelf, and the whole voice of mankind conſenting, that 7, 8, or 9, years are better than 14, ſhall you be *obliged* to place him out from the age of *ten* years till he is 24? There might be a

miſtake

miſtake in the original *intention* of the words of the act; but that miſtake diſcovered, and the *letter* and *ſpirit* leaving a latitude to ſet the matter right, will you go on, and commit a kind of *violence* on the *liberty* of theſe babes, if it is in your *power* to prevent it? There may be inſtances in which it is beſt to keep a boy till he is 24, tho' bound to *drudgery*; but I have conſtantly obſerved, in my office as a juſtice of the peace, that there are *ten* diſputes between ſuch *pariſh-children* as are occaſionally 'prenticed out till the age of 24, to *one* of any other kind; and 14 years is really too long.

It may be well to keep ſome lads till 24, where they are put out at 17, and are to be intruſted with great property; but ſhall a *husbandman*, or a *laborer*, or a *low mechanic*, confine a lad till he is 24, if you can do *better* for him? Will this be productive of *induſtry*, *liberty*, or *happineſs?* The clauſe ſays, "*That it* SHALL *and* MAY *be* "LAWFUL *for the ſaid corporation, or any perſon or per-* "*ſons who ſhall be by them authorized and appointed, to* "DETAIN *and employ in any ſort of labour or manufac-* "*ture, or in the ſea-ſervice, all and every ſuch child or* "*children, by them ſo maintained and educated, till ſuch* "*children ſhall attain the reſpective ages following; that is* "*to ſay, until every ſuch male child ſhall attain his age of* "TWENTY-FOUR YEARS, *and every ſuch female child ſhall* "*attain her age of* TWENTY-ONE YEARS, *or be married.*" The being married, I preſume, relates to the *female ſex* only, as the boy forfeits his indenture by *marriage*. The *original intention* is plain, that, to encourage people to take

take ſuch children, whilſt they are yet very young, they may be *allowed* to keep them till they are further advanced in life. Do you conſtrue the words *ſhall* and *may*, ſo that it ſhall be deemed *unlawful, under every conſideration*, to bind them for leſs time than till they are 24 years old? Are clauſes of *negative injunctions* ſo looſely worded? Where a ſtatute directs the *doing* a thing for the *ſake of juſtice*, or the *public good*, the word *may* is underſtood by lawyers as ſynonimous with *ſhall*; but what *injuſtice* can there be in placing out foundlings, as you can beſt agree for 7, or for 14 years? Who, *in the name of mercy*, will call you to account for 'prenticing out a boy for 7, 8, or 9 years, when you find a very good maſter who will take him for that time, and does not *chuſe* to tie himſelf down for a *longer period?*

Beſides, I apprehend, your foundlings may, if you pleaſe, be conſidered differently from *pariſh-poor*. What ſays the 43d of *Eliz.* on which, I preſume, you conſtrue the act againſt yourſelves? why, "That the *churchwardens* and "*overſeers*, by the aſſent of two juſtices (one whereof muſt "be of the *quorum*) *may* bind any ſuch *children, whoſe pa-* "*rents are not able to ſupport them*, to be *apprentices*, till "ſuch children, if *male*, ſhall arrive to the age of 24, if "*female*, to the age of 21, or marriage."

Now, Sir, what has the *churchwardens, overſeers*, or *juſtices of the peace*, to do with your *foundlings?* And what can *you* tell about *their parents being able to ſupport them?* and what is MEANT *by this act?* For the word *may* is alſo uſed. The pariſh-officers can tell you, that it is often

often conſtrued to *mean* that a latitude is left for ſuch an agreement as ſhall ſeem moſt conſiſtent with the welfare of the parties, which is the true end and deſign of it. If you inquire, I believe you will *find it* ſo.

Whether the officers go upon the conſtruction of the word *may*, or refer themſelves to the 5th of *Elizabeth*, I cannot determine; but if *you* act conſiſtently with your own *profeſſions*, then the 5th of *Eliz.* which is not *abrogated*, I believe, may be your guide; for it ſays, that "*every* "*houſholder, having and uſing half a plough-land in tillage,* "*may take any apprentice above the age of ten years, and* "*under eighteen, to ſerve in husbandry* till *twenty-one* at "the leaſt, or till *twenty-four, as the parties can agree.*" You place them out to *husbandry*, and to many trades of the like nature: you mean to conſult the *intereſt* of the *poor children*, and, without any violation of law, you may, *in my humble opinion, do for the beſt,* "*as the parties can agree.*" If I am miſtaken in this opinion, then it is your *duty* to aſk for a *new power*; for I am ſure that *law* ſhould be founded in *reaſon*; and that the foundling is unfortunate enough in being *deſerted*, we ſhould ſtrive to *lighten* his condition.

15. With regard to my own circumſtances, I muſt inform you, that my *farmers* and *laborers* do not uſually take any *'prentices*: I muſt therefore prevail on them to change their method, otherwiſe I ſhall be under a great difficulty, ten or fifteen years hence, if I live ſo long, on this ſingle account; tho' I wiſh this were the *only difficulty*. As to *tradeſmen, mechanics*, and *manufacturers*, they are eſſentially

tially neceſſary to the community; but there is no fear we ſhall want *them*, ſo long as the great articles of *agriculture* and *paſturage* are properly ſupported. It is by the *huſbandman* and *laborer* by whom my eſtate is to floriſh, and by whom I am enabled to pay my taxes; therefore I am ſollicitous that *none* of my fellow-ſubjects, whether *legitimate* or *illegitimate*, be removed from the ſpot, to endanger their not returning. I will henceforward endevor to render all their lives as *comfortable* as poſſible, and do my part in ſupport of my *own principles*, to render your hoſpital *unneceſſary* in the country.

16. In regard to the true ſource of increaſe by *marriage*, I can by no means think that your hoſpital is upon a *right* plan. On the contrary, it *wounds* one of *our beſt laws in being*; a law which in a great meaſure executes itſelf, and is equally calculated to ſupport the *intereſt* of *religion* and the *welfare* of the *ſtate*. I believe you will allow, that, in a country where *liberty* reigns, adorned with all her attributes, every law that tends to preſerve the *welfare of the ſubject*, *and the rights of mankind*, as founded in the very nature and conſtitution of things, ought to be *guarded* with the moſt *religious* care.

17. The law of *retaliation* has ever been in the higheſt veneration: it was ſo when the *Jews* were under the immediate government of *God himſelf*, and the voice of nature pleads for it. In *Denmark*, I am told, if a man *debauches* a woman, be his rank what it may, he is *obliged* to *marry* her: and this is attended with many happy conſequences moral and political. And in *Portugal*, I have known a man of great quality *live* and *die* in a priſon, becauſe he would not *contaminate* his blood, *as he called it*, by marrying a girl whom he had debauched, and whom the late king commanded him to marry.

Of this *kind*, tho' not the ſame, is the law amongſt us, which obliges a man, by whom a woman is pregnant, unleſs he marries her, to find *ſecurity*, upon her *own teſtimony*, for the maintenance of the child; and if he does not make this ſatisfaction to the woman, nor to the *public*, i. e. to the *pariſh*, who muſt otherwiſe maintain the infant, he is condemned to *impriſonment (a)*. The *man* may be alſo compell'd to find ſecurity even before the *delivery* of the *woman*; which has this further good effect, that he is the more eaſily prevailed on to marry her, than if ſhe had the child in her arms, as the infant, tho' born the next day, becomes *legitimate*, and is reſcued from *diſgrace*, as well as the mother from *ſhame*, when ſhe is *ſenſible* of any.

Now I muſt tell you, that a ſummer ſeldom went over my head without a viſit from half a dozen *big-bellied girls*, to make their complaints to me, as a *juſtice of the peace*; and I have generally had the *good fortune to perſuade the man to marry*. The *conſciouſneſs* of his having promiſed marriage, which is often the caſe, or the ſenſe of *common juſtice* (for we have ſome very good *caſuiſts* in the country, tho' they have no *learning*) or the fear of a *priſon*, has produced the effect which every *honeſt man* ought to wiſh for in ſuch caſes. As to this degree of *compulſion* on the man, which you pretend takes off from the *ſanctity* of marriage, is it not *unjuſt* in the man to *refuſe?* But we

(a) The ſtatute provides for his appearance at the next *general ſeſſions of the peace holden in the county*, to abide by, and perform, ſuch *order* as ſhall be then made: but theſe matters are generally tranſacted by one juſtice of the peace only; and the uſual way is, that the man *finds ſecurity*, goes to *priſon*, or *marries*.

are

are not to *refine* ſo much; and I can aſſure you this kind of *compulſion* is generally more than counterbalanced by the real affection which the man had for the *woman*, previous to his being gratified; and there muſt be ſome returns of it towards a woman in *diſtreſs*, in every mind not *totally depraved*. It is no leſs a pleaſure to a *peaſant*, than to a *lord*, to think that he is *acting right*, though ſome *preſent inconveniences* ſhould attend it. The fact is, that *theſe marriages* have generally been as *happy* as any others. The parties have lived together very *comfortably*, and perhaps at the end of *ſix* years they had *ſix legitimate babes*, the pictures of *health* and *honeſt love*, inſtead of both *man* and *woman* becoming *proſtitutes*, and depriving the *ſtate* of the ſecurity, and *themſelves* of the ſolid advantages of *conjugal faith*.

18. I am further to inform you how the caſe ſtands at preſent *with me*; for I go no further than I can reaſon from *fact* and *experience*. For theſe *two* years paſt I have not had the pleaſure to ſee one of theſe *fair ſinners* in my preſence. I have not charity enough to ſuppoſe they are become more *righteous*; but finding they can diſpoſe of the produce of their amours at *your hoſpital*, the ſexes have thought it more eligible to *live at large*, like the *bulls* and *cows* which they attend. And there is a very *ſtrong reaſon* for this opinion. The *pariſh-officers* in the country being as little fond of incurring *expences*, as yours in town, inſtead of threatening the man with a *priſon*, they ſoberly *recommend* to him to *decline marriage*; for the father of the child agreeing with them that it ſhall be ſent to your

hoſpital, the preventing *marriage* is *preventing a brood of legitimate children*, which may prevent a *tax* upon them; and therefore, *in their opinion*, is an *exceeding good and proper thing to be done*. Beſides, as the law gives them ſome latitude over *illegitimate* children, they take care to exerciſe it to the *utmoſt* extent they are able, to *ſave expence*, and generally go beyond the true *meaning of the law*.

Thus the tables are turned upon me; and tho' I am far from believing that the *evil* is become *general*, it ſeems very proper to take the moſt effectual meaſures to *prevent* its being ſo, at any time hereafter.

In ſmall communities and collected bodies, as in the country, where the *truth* of *facts*, in regard to *amours*, may be more eaſily aſcertained than in a vaſt city, this *excellent law* is the only guard of the *female poor* from the evils to which their want of education expoſes them; and it is the more proper for a *free* and a *brave people*, who ſhould ſuffer *none* of their fellow-ſubjects to be *injured*, particularly in theſe caſes, where it is ten to one but the *man* made the firſt advance: and as *men* have made the law, *men* ſhould take care that it be *religiouſly* obſerved in regard to themſelves; and look well that the conſequences of the breach of it, may not fall on the *poor woman only*.

19. If *population* is the chief object of your hoſpital, it ſhould not be attended with any circumſtance that may obſtruct *marriage*. As to its being inſtrumental to wedlock, as it now ſtands, I am very doubtful on that head. I believe it is the cauſe of *greater libertiniſm* than would other-

wiſe happen. For notwithſtanding the *common reaſon* aſſigned, that conſequences are never thought of upon occaſions of illegal commerce, yet I believe it will be generally found, that there are ſome *preludes* to love-adventures; and the young female who is not awed by the *fear of God*, nor the *rod of the magiſtrate*, tho' *faſcinated* with the importunity of her lover, before ſhe ſubmits, ſhe conſiders if ſhe can *oblige* the man to *marry* her, and how ſhe ſhall provide in caſe of *pregnancy*. A ſmall weight may ſometimes turn the balance in favor of inclination; but let it go which way it will, in regard to *her*, how does it turn in regard to the *importunity* of the *man?* The girl thinks, if ſhe conſents, ſhe may *oblige* the man, whom *ſhe* likes, to *marry* her; but the *man* conſiders that he ſhall be under the *leſs obligation to marry*, on account of your hoſpital; and therefore gives the greater looſe to his deſires, and *promiſes* the more liberally, and ſets *heaven at defiance* with the *more courage*.

Many *illegitimate* children may have been thus born, who might not have otherwiſe come into the world at all. If any *fair wedlocks* have been made, agreeably to the law juſt quoted, it is more than I can anſwer for. On the other hand, I do not apprehend, that *three thouſand young women* have been debauched on account of your hoſpital, as ſome pretend, nor yet *three hundred:* I only ſuppoſe *ſome* have fallen a ſacrifice by means of it, who would have otherwiſe obtained huſbands; and that it is dangerous to throw temptations in the way of thoſe who are already too prone to *evil*.

20. As to the MURDERING of infants to conceal *amours*, we hardly hear of ſuch a thing in the *country;* no ſuch

cruel

cruel delicacy prevails in *my* pariſhes. There may be ſuch things in ſome great towns beſides *London*; but they happen in caſes that *no hoſpital* can prevent, where the *pregnancy* is concealed, and no *perſon living* truſted with their *ſecret*. Illegitimate children fared as well as others, in the country, *before* your hoſpital draw'd them away, ſo far at leaſt as relates to the mother's tenderneſs. A child is always a ſtrong-hold on the *man*; to *remove* this is the cauſe of cruelty in the act of conveying the child away, rather than the *ſhame of the mother*. If the *putative fathers* of children, and the *pariſh-officers*, would never practiſe any *fraud* or *violence*, the *mother* being left to the dictates of *maternal* affection, would cheriſh ſuch child at her breaſt, or at leaſt provide another *good nurſe*, with the ſame fondneſs as if it had been born in the marriage-bed: and the *reaſon* of this needs no *comment*. I appeal to your *experience*, if the children reclaimed at your hoſpital have not been chiefly by *mothers*, not *fathers*, and for the moſt part ſuch as were born *out of wedlock*, and removed clandeſtinely by the *father?*

21. You have now many children in the *hoſpital* who belong to my pariſh; if I can inſpire the parents with virtue enough to reclaim them, I hope you will make the DELIVERY of the children as eaſy to them as poſſible, if *alive*; and, if *dead*, not make them pay for the *melancholy news*.

When I hear of *ſchemes* to render it difficult for parents to come at their children, as an expedient to *intimidate* them from ſending them to your *hoſpital*, at the ſame time that you are ſupporting the *ſecrecy* of the inſtitution, which is an *encouragement* to *carry* them thither, it ſeems

as if you were playing at *croſs-purpoſes*—If *parents* part with their children becauſe they are in *diſtreſs*, the recovery of them again ſhould, methinks, be very *eaſy*, and with very little *expence*; and if they are not *ſuppoſed* to be in diſtreſs, then their child ſhould not be *received at all.* As to making them the *children of the public* in any ſenſe but that of being *good ſubjects*, it appears to be a very *pretty word*, without any other meaning than that the *public* ſupports them.

22. Whatever may be determined, I ſhall plead for that which ſeems to be the leaſt dangerous to *liberty*, and, above all, for the *high reſpect* which I have for *maternal tenderneſs*. The laws of *God*, as well as of the *land*, have given the *ſuperiority* to the man, in almoſt every inſtance: but if the *woman* is not inclined to part with her infant, ſhe ought to be indulged in keeping it; and I muſt repeat, that the forceing a child from a mother, *even by her own husband*, is a treſpaſs againſt the *laws of nature*, though the *laws of the land* ſhould, *for other weighty reaſons*, be ſilent on this head.

23. Upon the whole, in my character as a *country gentleman*, I muſt beg that you will conſider what is *beſt* to be done with regard to the *real evils*, which I am ſenſible the *ſtate* is *ſuffering*, or may *ſuffer*, in reſpect to your *bills-of-mortality-children*, and leave *me* and my *tenants* to take care of our own *poor*—You muſt have MONEY, and you ſhall have my *voice*: I had much rather part with my *money* than with my *money* and *infant poor*; for theſe INFANTS will,

will, in good time, regain my money, and improve my eſtate for my *wife*, my *children*, and *poſterity*.

24. I can by no means acknowlege the FOUNDLING HOSPITAL to be a LOCAL CHARITY, tho' confined to the *bills of mortality*. *London* is but the *magazine* of the three kingdoms, and of the world, and it receives every body; like the SUN, it abſorbs all *leſſer* fires; but then it again emits its beams, and invigorates the *whole*.

25. If you ſend theſe POOR INFANTS *to nurſe all over the kingdom*, the MONEY will be *returned* to the country; and if the children alſo *remain* in the country, then you *enrich*, not *impoveriſh* me; for I can employ more hands, if you *will* ſend them to me.—If you can preſerve thoſe that *uſed to die*, you will be the *inſtruments of heaven* for very *great* and *noble* purpoſes *to the whole nation*. And if you breed up uſeful hands to ſerve in *war*, *my eſtate* will be ſo much the more worth, as it is the better ſecured to me by the *numbers* and *bravery* of my countrymen. And if they are *employed* in *agriculture* or *manufactury*, or *merchant-ſhips*, whatever tends to *promote* trade, will certainly enhance the value of *my acres*, which produce the *materials of trade*—Thus although I am totally averſe to part with my *infant poor*, who do *not die*, I am, for the very *ſame reaſon*, as much diſpoſed to *aſſent* in providing for *your infant poor*, who I am equally perſuaded *do die* almoſt as ſoon as born.

If it becomes a queſtion, ſhall we leave 2 or 3,000 infants annually in the hands of *pariſh-nurſes*, in the bills of mortality, or give a proper ſum of money, till we ſee what *peculiar tax* can be aſſigned for it, or what *other method*

can

can be uſed to obtain money; I ſhall cry *aye*, though I reduce my *two legs of mutton* and *two puddings* to *one leg of mutton*, without any pudding *at all*. And let others *refine* upon the ſubject as they pleaſe, I am very clear that the *ſtate* will gain by the *aid* you require. Every child ſaved is *real national riches*, let the expence be computed ever ſo *critically*. Make the charge only what in reaſon may be expected; neglect nothing that is eſſential to preſerve life; diſtinguiſh well *what is ſo*; and there cannot be any ſolid objection to your having money. Nobody has any *jealouſy* of the probity of *you* governors.

As to your *bridge*, which ſome think was ſtretching the line of liberty, I hear of nobody who makes it a ſubject of complaint in the country. Without any *forced caſuiſtry*, it may be deemed a national object: it is of great uſe for the commerce of the *whole kingdom*, as being a *ſafe* and *eaſy communication* with the *metropolis*, by which every part of the kingdom is benefited. And as for the *church-ornaments*, it is alſo for the *public uſe of the repreſentatives of the whole people*; and if you pleaſed your fancy in them, you will not diſpleaſe mine. In the mean while I am in no humor to *grumble*, tho' I am *Engliſh-born*. I think myſelf much in debt to ſome of you at *London* for the great care you have taken of me, and my friends and neighbors, by *humbling* our enemies, and keeping them at a diſtance, that they may not ravage our fields, which I believe they would gladly do; and *will* do, unleſs we keep a very *good look-out*.

26. With regard to the FUTURE CONDUCT of the hoſpital, I have much to ſay. But, *firſt*, I thank you and your collegues for the *honor* you have done me, by including me in one of your *committees*. It is with great pleaſure I ſee, in *your account of the hoſpital*, no leſs than *five county committees*, containing *two hundred* and odd of the moſt reſpectable names in the kingdom: I hope theſe *committees* mean to execute the taſk; but you muſt not *reſt too much* on us, who are not *conſtant reſiders* in the country. It is true, *one man* in each committee can do a great deal, if he is *able* and *willing*, and hears his collegues with candor, tho' they ſhould not do ſo much as himſelf: let them conſider that the main object is *ſaving lives*. Men of buſineſs are commonly ſaid to have the moſt leiſure, that is, *for buſineſs*, as they make a regular diſpoſition of their time; and I believe theſe *lords* and *gentlemen* are *men of buſineſs* in that ſenſe. But this I can tell you, that when I am in town, which is the *ſcene of buſineſs*, I am of *five committees*, and a conſtant attendant on *four*; but I know not of *one* of the *five* which is *well-attended*; many people give *money*, who will not give any thing elſe.

27. If I apprehend the matter right, your greateſt want is that of *inſpectors*, to have an eye on your *nurſeries* diſperſed over the kingdom: and as the lives of theſe *children* are ſo *valuable*, what can theſe *noble lords* and *gentlemen* do better than take the charge of the *inſpection* of nurſes in their reſpective villages? If they recommend it to *proper perſons* who will be accountable to them as a *committee*, and that committee to yours in *London*, and you to *parliament*,

ment, what better plan can be purſued? They will exerciſe the nobleſt affections of their minds in *preſerving the life* of the child. As their *charitable* and *patriotic* ſpirits lead them ſo far, they will *rejoice* in an opportunity of doing *an eſſential ſervice to their country*, at their very *doors*, and the ſaving lives will be a *right honorable office*, as well from the *dignity* of the perſons concerned in it, as in the *nature of the thing itſelf*. But in general you may ſuppoſe thoſe of them will be the *beſt inſpectors*, or the beſt *committee-men*, whoſe conſtant reſidence is in the country.

Indeed I do not comprehend how your committee in *London* could poſſibly go on, *without* ſuch aſſiſtance, and *with* it, your object will be big enough to furniſh employment for *two* or *three* hundred inſpectors, of *London infants only*, if every one of them was to take ſuch a number of children as he could well compaſs; but ſuch of them as have a *wife* and *daughters*, who wear in their breaſt the *hearts of women, will be the beſt able to execute the office*.

You muſt obſerve, as nicely as poſſible, thoſe who live in a *wholſome* or *unwholſome* air thoſe who are *fortunate*, and thoſe that are not *fortunate in ſaving lives*; or in other words, thoſe who have a *ſober tribe of nurſes* in their neighbourhood, and thoſe that have *none ſuch*: life ſeems to depend much on them. Be as *critically* exact in the merits of *every nurſe* as the nature of the thing will admit. *Much* may be done by *vigilance* and *circumſpection*, and *little* will be done without it.

28. Theſe *noble* and *gentle inſpectors* will become the more neceſſary, if *that* ſhould take place, in any degree, which I conceive to be *beſt*. It may be as *improper*, as *difficult*, to congregate *all* your children in bodies of 3 or 400. If *ſome* of theſe babes, who are ſuppoſed to be *working poor*, were continued at nurſe, thoſe who have carried them through the firſt and moſt dangerous paths of life, may eaſily conduct them on till they are *placed out*. This may be done at leaſt in ſome places, and under ſome inſpectors, whom you may pay for the purpoſe. Thus, inſtead of putting the *country children* on the *precarious* footing of *London-born children*, as is the caſe with regard to your preſent plan of receiving *indiſcriminately*, you will put the natives of *London*, the health of the parent excepted, upon an equality with thoſe of the country; and as they may be placed out *immediately*, at the age of 10 or 11 years, amongſt thoſe with whom they are *familiarized*, and ſometimes as it were *filiated*, from the breaſt, a conſiderable part of the objection, which now ſtands againſt your hoſpital, will be removed. In the mean while, the *lord* or *gentleman* in the *village* will be a *check* upon the *maſter* and *apprentice*, if either behaves *ill*, and a *patron* and *protector* to *both*, if they behave *well*. I am ſure you mean the *eſſential* good of the community, and not to amuſe yourſelves with the *pomp* and *parade* of *hoſpitals*: and, upon my conſcience, I believe if this were to take place, that the children would be full as *virtuous* at the age of *ſixteen* or *twenty* years, as if they had been *ſix* or *ſeven* years of their lives under the care of an *hoſpital ſchoolmaſter*. By this means you would prevent the neceſſity of a change of *air*, *aliment*,

ment, *habitation*, and other concomitant circumſtances, which, according to the beſt of my obſervation, by no means ſtrengthens the *conſtitutions* of children, more than it *invigorates* their minds; but produces the quite contrary effects. The wages of the nurſe will then come directly to the *village*, and *money* promotes *induſtry* in general. The child will be *eaſily* inured to labor, by the little offices which will naturally fall to his ſhare; and the nurſe will receive aſſiſtance from the child, in this view as well as from her *wages*. The *poor-rates* will rather *decreaſe* than otherwiſe, in ſuch villages. The expence of the *hoſpital* will not be increaſed, and the *whole community* will be benefited.

29. Methinks I ſee you ſtart back as if you ſaw a *ſpectre*, and I hear you cry out, "*Where then is the hoſpital-educa-*
"*tion! We may as well give up the whole, and put the na-*
"*tion to no expence!*" Have *patience*, Sir, and I will tell you that I have not yet been *able* to diſcover ſo much *good* from what you call the *hoſpital-education*, as counterbalances the inconveniences that attend it.

The *ſaving the life* is the *primary object* with me, yet I I am not ſo *bad a politician* as to *neglect* the conſideration of *moral* and *religious duties*. I rather believe, that the *morals* of the people may be mended much ſooner by the means I propoſe, than by *your method*. For theſe being called the *children of the public*, and under the guidance and direction of *theſe noble lords and gentlemen of the county committees*, it will be *hard-fortune* indeed if, by their *interpoſition* and *countenance*, theſe children cannot be taught to

read,

read, at leaſt as perfectly as your children read, when they leave your hoſpital.

I am intirely of opinion, that *no creature*, that bears the *image of the human nature*, ſhould be kept ignorant of *reading:* I believe that *ignorance*, in this particular, is the cauſe of *infinite miſchiefs*. If our anceſtors thought it wiſe, even in times of *darkneſs* and *ſuperſtition*, to annex certain *privileges* to thoſe who could read, as the law *benefit of clergy* ſhews us: if we are now juſtly alarmed at the progreſs of *papal ignorance*, and the *groſs abſurdities of the* Romiſh *doctrines*, which too often prevail amongſt us: if, contrary to the *Romaniſts*, we put the *bible* and *teſtament* into the hands of the *laity*, and intreat them to read and examine theſe ſacred oracles, it ſeems to be an abſurdity, almoſt as great as what the *Romaniſts* themſelves eſpouſe, to be *indifferent*, for this is the ſofteſt word I can uſe, whether the *working poor* can *read*, or *not*. Does experience ſupport the opinion, that our people are the *better* for ignorance, in this particular, or that the *ſtate* is the *better* for it? I will be bold to pronounce that *both* are in ſo much the *worſe condition*; and that nothing will ſooner introduce thoſe principles, which will eat out the very *heart* of our moſt admirable conſtitution in *church* and *ſtate* than *ignorance*. If *all* the common people were taught to read, there could be no *diſtinctions*, and the drudgery of life would be carried on with leſs *diſcontent* than it is *now*; and the *pre-eminence*, which ſome *now* fondly think themſelves intitled to, over their neighbors, would be *loſt*.

The

The *pooreſt* creature on earth is not ſo wholly taken up, in purſuit of the means of getting a morſel of bread to ſupport his *body*, but that he may think alſo of his *ſoul*; and how can he *think* of his ſoul ſo effectually as by reading the ſcriptures, which are *recommended to him*, every SABBATH-DAY? No one, in this nation at leaſt, is reduced to ſuch a ſlavery to the *neceſſities of life*, but what has ſome *vacant* time, which cannot be employed in *diverſion*, nor ſo well filled up as in *reading the ſcriptures*. One great difference between us and our fellow-ſubjects of *Scotland* is, as I am told by men of the world, of that part of *Britain*; aſk a girl to grant you the *favor* (for that has moſt *alluſion* to our ſubject at preſent) and ſhe tells you, *no: her religion forbids*. Aſk one of ours, I mean amongſt the COMMON PEOPLE, and hear what *ſhe* ſays: ſhe may alſo *refuſe*; but I fear from ſome other motive than *religion*. The *Scotch* are taught to *read*, and *do read*, and our common people are left more to themſelves, to *learn*, or let it alone.

30. Now, *my dear Sir*, as to the *facility* with which you might bring about a *reformation* in this inſtance, you *never* can have ſo *favorable* an opportunity as the preſent. The *poor foundling* being patronized, as propoſed, may not the *noble earl*, or the *lord of the manor*, ſhow ſuch countenance to the *vicar*, or his *curate*, as will naturally beat out the means of theſe children being *taught to read?* And if they are *taught* for *twelve minutes* in a day, as an agreeable taſk, they will know more of the matter than they generally know by *laboring* for *twelve hours*. The children will be growing

growing up, and they will teach each other. Beſides, there is *generally* ſome woman who keeps a ſchool, even in a village, and it may *always* be ſo, if *gentlemen* pleaſe to encourage it. She may not only teach them to *read* and *pray*, but alſo to *ſew* and *darn*, *mend* and *make* their cloaths; and if the reverend curate will give her ſome few *inſtructions* upon the ſubject of reading and praying, and ſaying the catechiſm, and teach her a little, before ſhe teaches others, upon my word, I think he would do himſelf *great honor*, and deſerve great *applauſe*; he would demonſtrate himſelf to be in *earneſt* as to the care of his *ſheep*, and follow the example of the *great paſtor* of mankind.

You have now a *golden* opportunity of doing that which you moſt wiſhed for, under the *influence* and *patronage* of the *noble lords* and *gentlemen* in queſtion. By means of their *humane* and *patriotic* ſpirits, the *vicar*, or his *curate*, will be induced, not only to hear theſe children ſay their catechiſm *in* church, but alſo occaſionally at his own houſe; and who ſo proper to teach them to *pray to their God*, as the *choſen ſervants of the Almighty?* Perhaps you will aſk me, if I intend to make *ſchoolmaſters of all the inferior clergy?* I anſwer, No: I only mean to add weight to their *dignity*, and *increaſe* the reſpect which is their due, by their taking ſo favorable an occaſion of exerciſing their *zeal* in the ſervice of their *great maſter*, particularly towards thoſe whom their *great maſter himſelf* would moſt undoubtedly have ſhewn great *tenderneſs and compaſſion:* and I ſuppoſe there are very few of theſe gentlemen, in the country, but have *leiſure* enough for ſuch *good offices*; and if *they* cannot diffuſe a

ſpirit

ſpirit of *piety*, and mend the *morals* of the people, I muſt confeſs I ſhall never expect it from an *hoſpital ſchoolmaſter*. And if the *laboring poor* cannot be brought up *in the fear of God*, in the ordinary courſe of *domeſtic life*, and *uſeful induſtry*, I ſhall not expect it neither from penning them up in an hoſpital, as we coop up *chickens*—Nor would I totally ſeparate theſe foundlings, but let them aſſociate with other children, at leaſt upon certain occaſions: this will naturally take off from that *ſhyneſs* which I have obſerved, as well as make them *forget* the misfortune of their own circumſtances, and give them ſome notion of the *world*, and of *practical virtue*. *Time*, *experience*, and your own *ſkill*, will ſuggeſt to you a great deal more than I am able to recollect at preſent.

What indeed does all your *foundling-education* amount to, more than *reading* and ſaying the *catechiſm?* Beſides the ſcriptures, I would alſo introduce ſome *proper* little agreeable tracts of the amuſing kind. I know that *ſome of your boys are taught to write:* this may be alſo proper for a few who are deſtined for particular employments which require writing; but not otherwiſe.

31. You are not to imagine from any thing I propoſe, that I object to your *country hoſpitals*. No: I think there are more *right ways* than one, of doing ſome things. The nation is upon a trial of experiments, and it is a *noble* and *uſeful*, not a *wanton trial*; and the more *neceſſary*, as war conſumes our people: nor can the *human mind* bring every thing to perfection at once. I hope you will *finiſh* the only *two buildings* you have in hand; I mean

the one at *Ackworth* in *Yorkſhire*, and the other at *Shrewſbury*. They will be ſo much *national riches*, and may be uſed for many *great* and *good purpoſes*, particularly with regard to a *manufactory*, or other employment, fit for the *children* who may be ſent thither.

32. The commodious *old houſe* which you have procured at *Ayleſbury*, and the other preparing at *Weſterham* in *Kent*, are *worthy of yourſelves*. The nature of the enterprize you have undertaken calls for *ſuch aſſiſtance*; for theſe *two* new buildings, when complete, and two *old houſes*, together with your hoſpital in *London*, will hardly accommodate above 12 or 1400 children: and if you receive only *London children*, from the hands of pariſh-officers, and they ſhould not exceed 2000 in a year, and only 600 of the *firſt year* ſhould be living at the end of *five years*; for five years after, you will have ſuch a number on your hands every year; beſides thoſe you now have, who, at the end of the ſeveral periods of ſeven, eight, nine, and ten years, from this time, may be in all 3000 more, before you can place them out; and if by returning many to their parents, for which I hope in *God* a *method* will be contrived, the number ſhould be but 2 or 3000 in all, your *five* hoſpitals will accommodate but *half* of them.

33. But there are other reaſons of a very weighty nature, why I am for *ſome hoſpitals*. I conceive that, notwithſtanding many *children* may be placed out from *the very hands of the nurſe*, there will be a *neceſſity of bringing* the bulk of the children to *public hoſpitals*, to ſhew them,

them, in order to procure *maſters* and *miſtreſſes:* at leaſt I would ſecure this *great point* as much as poſſible; and theſe hoſpitals, when prepared, will not create any expence, except from the *numbers* entertained in them.

34. There is yet *another reaſon* which alſo weighs with me. I hope neither *good fortune in war*, nor *plenty in peace*, nor *any time* or *circumſtance*, which are in the hands of the Almighty, will diminiſh the *humanity* of this nation: Therefore if, by the mercies of heaven, we can ſave a *number of children* from a grave in *London*, I hope we ſhall make their *beings* happy. How many *virtuous pairs* are there in this land, who have loſt *all* their children, or never had any? How many *ſingle women*, and *ſingle men*, of *fortune*, who are too far advanced in life to enter into the married ſtate, and yet their affections not the leſs *pure* and *natural?* How *noble*, how *rational*, and *conſiſtent*, a thing would it be to *adopt children* from amongſt theſe *poor babes!* To encourage people to do this, they muſt *ſee* them in a *public place*; and where can this be ſo properly, as in an *hoſpital?* This is no *romantic ſpeculation*; the *ſituation of the foundlings* not reclaimed, after a certain number of years, will *naturally* lead to it. We have the example of ſome of the *braveſt* and moſt *politic* people in the world: nor need we go ſo far back as *antient Rome*; ſome of your foundlings have been already *adopted*, if one may judge from their being taken *apprentices* at the age of twelve months, which is an excellent method of diſpoſing of them. I do not mean by *adopting*, that I expect many will obtain an

act of parliament for changing of *names*, and inveſting with *eſtates*, nor is it proper they ſhould, but only ſuch a degree of *favor* and *affection*, as the *love of God* and the *love of man* may naturally lead *ſome people* to ſhow.

Thus, in *every view*, averſe as I am to your *meddling* with children born in the country, or continuing your *plan of ſecrecy*, which can never be ſecured from *abuſe*, I ſee no remedy for *thouſands* of infants, who draw their firſt breath in *London*, but in your *eſtabliſhment*. And averſe as I am to the method of keeping up children *between walls*, yet ſome *hoſpitals* will be *neceſſary*. But here it occurs to me as a thing very conſiſtent with the nature of *hoſpital diſcipline, in the country*, that theſe children may occaſionally walk in the fields, leaſe corn, or play on hay-cocks, and always walk out to church upon occaſions of *public* prayers. Let not their misfortune, in being *forſaken by their parents*, abridge their *natural freedom*. All the indulgence that can *conſiſtently* be ſhewn them in this land of *liberty, from the day of their birth, till they return to the common parent of us all, ſhould be granted to them*; and the more they *run, leap*, and *play*, the *ſtouter* and more *active* men they will make, and the more they will be ſought after.

35. In the *account of the methods which have been uſed to eſtabliſh the hoſpital*, there is a further remark, which leads me to make a few more reflections. It is ſaid, "the *go-*
"*vernors know well how far the hoſpital is from the per-*
"*fection to which they deſire it may be brought: they find*
"*many difficulties in providing proper* INSPECTORS *of*
"*their children in ſeveral cheap and healthy parts of the*
"*king-*

" *dom.*" Good inſpectors of nurſes are certainly the *life* and *energy*, the *ſoul* and *ſpirit*, of your *hoſpital*; *with* ſuch it cannot but thrive; *without* ſuch it would become a *nuiſance*. *Good* in themſelves are thoſe who take charge of infants; but *ſkill* and *attention* muſt complete them as *inſpectors*. Thank heaven, the *characteriſtic* aſcribed to this nation is truly verified in the *humanity*, *benevolence*, and *charity*, of many perſons of *both ſexes*, who have actually engaged to ſerve you; and many ſuch are in my neighborhood: I tell them, " their names ſhall be tranſmitted to poſterity, engraved on an *Egyptian* pyramid, with a *golden ſtatue* of the *Judaic lawgiver* at the top of it;" and I *ſeriouſly* think, that thoſe who *ſave* are far more *worthy* of a memorial than thoſe *deſtroyers* of mankind, who are recorded in ſtory for making a *great havoc*. And thoſe of our fellow-ſubjects who underſtand what belongs to the *welfare of their country*, will think this office of *inſpector* very *honourable* and *uſeful* to the community. There are many *good-minded people*, whom I have ſolicited to be inſpectors; but they excuſe themſelves, till they ſee what the *parliament* will do with you. I am at this time much *charmed* with a neighbor of mine, who ſays, " *I do not* " *like the hoſpital on the preſent plan; but I will take care* " *of as many infants as I can compaſs, that they may not* " *fall into bad hands.*" And ſhe is *careful* and *fortunate*.

36. I hope when the *benevolence* of your inſtitution is more *clearly* underſtood, and free from every *rational exception*, you will be able to procure a *great many more* good in-

inſpectors, people of *ſentiments*, if not of *fortune*, whoſe education puts them above doing any mean thing: but if the number of ſuch inſpectors ſhould not be adequate to your *wants*, or if you find "*cheap and healthy parts of the* "*kingdom*," where the moſt *ſober* and *beſt kind* of nurſes are, and no perſon of *fortune* and *diſtinction* reſiding there, who will take the charge; may you not, *in ſuch caſe*, with *great propriety*, look out for ſome honeſt farmer's wife, of unblemiſhed character, who, for a ſmall ANNUAL ALLOWANCE, will do the *duty* as well as any dutcheſs in the land? Her huſband will give *ſecurity* for the money advanced by the hoſpital for the payment of nurſes: ſhe will be ſubject to the *controll* of the hoſpital, and ſhe will obſerve the *directions* given her. The nurſes themſelves will complain, if any abuſes creep in; and ſhe will be ſubject to loſe her *annuity*.

You tell me, that the *objections* to this are, that if once ſuch a cuſtom is introduced, the beſt inſpectors may poſſibly *play this allowance into the hands of ſome of their neighbors*, forſake the hoſpital, and put the public to a conſiderable expence. If this *were* to be the caſe, and you *could ſave lives to the community*, I ſhould *not* be ſorry. But it ſeems to me a *miſtaken ſuppoſition*, that thoſe who now act upon *principles* of *humanity* and *charity*, will forſake you, *becauſe* they know you want them: and it certainly ſhould be deemed as *forſaking the hoſpital*, if they give up the charge into the hands of another.

37. As to the *diſtinction* of inſpectors, it may be eaſily preſerved, by publiſhing an annual liſt of *honorary inſpectors*, and

and another of *hired inſpectors*; and as no office can be more grateful to the human heart, a ſight of the former liſt would inſpire the *benevolent* with ſentiments ſuitable to the occaſion; and I cannot help thinking that the chief thing is to make it known to the world of what great importance good inſpectors are, in order to engage their attention. In the mean while, if you ſhould be obliged to pay ſome of them the charge of ſuch part of the inſpection as you might be *ſo obliged to pay for*, it would not exceed *one*, or *one and a half*, *per cent.* upon the whole annual receipt, ſuppoſing you paid half your inſpectors: it is certain the public never meant to aſk you *to make bricks without ſtraw*. If the *great acquiſition* of our *country-committees* renders this meaſure *unneceſſary*, I ſhall eſteem it a *great happineſs*: but I ſhall ever think the *preſerving of lives*, *the firſt object*: and we muſt have a ſufficient reſource in town and country. The ſame reaſons exiſt, as when the hoſpital was firſt eſtabliſhed, and the utility of it is more clearly underſtood than ever: therefore every governor, who gives himſelf the leaſt concern about the affairs of the *hoſpital*, having acquaintance with humane and *charitable perſons* in the country, ſhould embrace every opportunity of recommending the *great object* of the hoſpital, and to encreaſe the number of *inſpectors*, who, *on their part*, will thus entitle themſelves to the higheſt eſteem of the public.

38. With regard to *nurſes*, it ſeems neceſſary to keep an *alphabetical regiſter* of *all* of them engaged in the *ſervice* of the hoſpital, with the *dates when children are given to them*, and when *the children die*, or the nurſe is *diſcharged*. For my own part, I ſhall then ſee my way clearly.

If

If to this *you* add the appointment of a *viſitor* to ride occaſionally, a certain diſtance round *London*, to make *acquaintance* with inſpectors, to receive their commands, to anſwer their *requeſts*, and to *viſit the children*, you will keep up the ſpirit of the thing. As to remoter diſtances, it may be left to our *country-committees*, who will follow the plan that is chalked out to them; and *we* ſhall frequently ſuggeſt to you in *London*, many uſeful hints for *your inſtruction* and *improvement*, as many *inſpectors* will do. We cannot take too much care, eſpecially in circumſtances which are familiar, and eaſily carried into execution.

I believe you will join with me in recommending, in the ſtrongeſt terms, to the *committees* and *inſpectors*, to look to the *health* and *characters* of the nurſes they ſend; that no child be given to a nurſe merely becauſe ſhe *deſires* it, or becauſe the pariſh-officer thinks ſhe ſtands in need of help; but becauſe the hoſpital ſtands in need of healthy, ſober, and *able-bodied women*, abounding in good milk.

39. You ſay further, that "*the governors find diſtempers in young children, which makes it improper to put them to wet nurſes.*" It is very obvious that ſuch children muſt not be put to the breaſt of any woman who is healthy: care muſt be taken of the healthy families of the poor, for theſe are our ſtrength and fortreſs, eſpecially ſuch women as may breed *more* robuſt children. The great precautions you now take at the hoſpital, cannot fail of preventing ſuch accidents from happening, except by a mere caſualty: but if you cannot preſerve ſuch children in the *hoſpital infirmaries*, nor in the *Lock hoſpital*, they muſt take

take the ſame chance that the ſame kind of children have always done: if the child cannot be preſerved by being ſuckled at the breaſt of a woman, who may be herſelf under the diſcipline of a ſkilful ſurgeon, as happens in ſome caſes, there is no other chance for life than breeding by hand: if the *ſtrength of the patient* is not adequate to the *ſtrength* of the operation of the medicine *neceſſary*, *we muſt do the beſt we can.*

The propoſal of our friend, which, at firſt mention, ſeems to be as *ſtrange* as *new*, has nothing in it repugnant to *reaſon*, and it is ſupported by the *experience* of the *French* in *Provence*, and alſo the *Italians*, for above 200 years; I mean the *ſuckling children by goats*. I am told by ſeveral perſons, that there is a cuſtom in *France* of diſtinguiſhing theſe goats by a *ribbon* round the neck, and that they are in great eſteem. There are not *many* places within a moderate diſtance of *London* proper for feeding of goats, where a *fair trial* might be made by us; but there are *many* ſuch places in *Wales*. I therefore wiſh, amongſt the various humane ſpeculations *for promoting your object*, you would make the trial, ſince, if it ſhould not ſucceed, no miſchief can enſue. Whilſt ſuch numbers are actually bred up by the means of the milk of *animals*, the giving it, in this way, is more conſonant with the *order of nature*, than with a *ſpoon*, as the aliment can ſuffer no alteration from the air. I conſider the *various arts* of preſerving life, ſo intimately interwoven with the being of a *ſtate*, that the greateſt *ſtateſman* or *philoſopher* ſhould not think it unworthy of him.

40. I obſerve by the public account of your firſt beginning in 1741, you put out as follows:

To wet nurſes - - - - - - - - - -	2
To dittos - - - - - - - - - - - -	7
To dittos - - - - - - - - - - - -	17
	26

of whom died, of the 2, none; of the 7, 1; of the 17, 4; in all - 5;
which is 19 *per cent.* in the year.

To dry nurſes were put out - - - - - -	28
To dittos - - - - - - - - - - - -	23
To dittos - - - - - - - - - - - -	13
	64

of whom died 15 of the 28; 11 of the 23; and 8 of the 13; in all - 34;
which is 53 *per cent.* within the year. You ſay, Sir *Hans Sloan* remarked, that he had conſtantly obſerved, for 50 years, that, of 3 infants *bred without the breaſt*, 2 of them died. Theſe in queſtion were all choſen children, and might bear the trial; but the difference of 34 *per cent.* againſt *dry* nurſing is very ſtriking indeed! And yet, notwithſtanding the *fact*, and the *authority*, if you examine *very carefully* how the proportion ſtands upon a large number, all ſent into the country, making a *true* and *candid diſtinction* of thoſe who were *dying* with diſeaſes, and not *fit* to be put to the breaſt; allowing a portion *per cent.* for the mortality which muſt ſometimes enſue, of a woman's *own child*, ariſing

ariſing from her attempt to ſuckle *two*, and perhaps *three*, at a time, the loſs may not be above 53 in two years, eſpecially if you add ſomething for the care of nurſes after *weaning*, and conſider the probability that the nurſe, who has brought the child to the age of *ſix* or *ſeven* months, *by hand*, bids faireſt to continue to rear it for the remaining time. You muſt alſo conſider that the labor of the *young* woman often calls her into the field, whilſt the proper office of the *old one* is to ſtay at home; and this turns in favor of *dry* nurſing; as well as that more children ſuffer for the want of health in nurſes, than nurſes by children. But ſtill a ſober, young, and healthy woman, a *wet nurſe*, ſhould have my new-born infant, if her milk was good; for I think GOD *never made his works for man to mend.* All I mean is, that if ſhe was *deficient* in any of theſe qualities, and I found ſobriety, experience, and a good character, in a dry-nurſe, then I would run the *hazard* of her, and think I ſhould have a fairer chance of ſucceeding.

41. In the caſe of your experiment in *Hatton Garden*, the number of nurſes and children being aſſembled in one place, was of itſelf ſufficient to create mortality; for this is the caſe even of *adults*, in hoſpitals for the ſick, as frequently happens when they are much crowded: and how much more finely ſpun is the thread of an *infant*'s life! In the above-mentioned caſe, you did not enjoy the advantage of the pure country-air: and tho' you ſay 56 were kept in town, you do not mention how many of theſe were dry-nurſed.

As to the *breeding by hand*, much is to be ſaid *againſt* it; but in many caſes it is unavoidable; and it is a ſpeculation

of great moment: if nurſes in general were *properly inſtructed*, *willing* and *able* to follow inſtructions, you would ſave many infants whom you now loſe, whether by the nurſe not having *good milk*, or not having *enough* for her *own child*, and a *foundling*; or being herſelf *diſtempered*, or *weaning* the child clandeſtinely.

42. You know that all men are *fools* or *phyſicians*, when they are turned of *forty*, and humanity leads us to preſcribe for others, as well as ourſelves. But there are ſome things ſo level to *common ſenſe*, that, without invading the province of the *faculty*, we may pronounce boldly upon them.

At that period of life, when nature has appointed *liquid* aliment, to give children that which is ſolidated or glutenized, cannot be *right*, more than to cram them with whole ſpoonfuls at a time, when they ought to *ſuck* in their nouriſhment. I have now *three as fine boys* as ever you ſaw in your life: they have been all bred by hand, nor have I loſt one. It is true the youngeſt very *narrowly* eſcaped the other day, by the nurſe uſing a ſpoon inſtead of the *ſucking-horn*, which I had ordered; for if I had not, upon the alarm, come to his aid, and with a blow on his back, with the palm of my hand, delivered the *poor babe*, in a quarter of a minute he had expired, ſuffocated. This horn is not an invention of my own: all *prudent* people, who breed their children by hand, uſe it. I obſerved you have them in the hoſpital: the great difficulty which I find, is to engage the nurſes to waſh them perfectly clean with warm water as often as they are uſed, and to put a freſh vellum tate often. I uſe the bread which has the leaſt yeaſt in it, and generally *biſcuit* that has no yeaſt, which is diſſolved in *hot water*, and a half-part of freſh milk

added

added to it; this being made of a proper degree of warmth, but not *boiled*, duly mixed, and of a proper consistency, and being sucked through this tate, is the nutriment of my children. A little *animal* broth is sometimes given them; but, as to *medicines*, nothing ever goes down their throats, except it be rhubarb and *magnesia alba*; and the *less* medicine is administered, the *more* money I give to my honest apothecary.

There is nothing in all this *apparatus* that is not within the compass of the *nurses* of your foundlings, under the direction of their *inspectors*, many of whom have much larger experience than myself: the greatest difficulty with your nurses is in providing a lamp, or other fire, to warm the childrens food; but when once good habits are properly established, people may go on in a *good* way as well as in a *bad* one; and the means of giving an infant all the *fair play* possible ought to be as *obvious*, as the life it is intended to preserve is *important*.

I must also inform you, that I give particular directions that gentle friction of their bodies be constantly used, and above all that they be kept clean; likewise to keep them in good humor by pleasant sounds, and *pleasant objects* of sight, and not by indulging their *evil propensities*, which, if I mistake not, Mr. *Locke* calls a *thirst of dominion*: this predominates from the very womb, and makes some of us babies in our *old age*. But, in order to their *seeing* such objects, and at the same time to *suck* in the *pure air*, they are continually carried abroad in *fine weather*; and though I hold it wrong to let their feet be *numbed* with cold, yet I breed them up to be hardy, making some distinctions between

the

the child that is of a *very delicate frame* and him that is *very robuſt*. Pray *obſerve*; I only *recommend* the improving dry-nurſing, which partly depends on *art*, and to be uſed under *neceſſity*, and not to prefer it to *nature*, when there is *no neceſſity*.

43. I can think of nothing more at preſent to recommend to your conſideration, except that you might do well to provide a ſhort and *comprehenſive book of inſtructions*, that nurſes may at once be taught *their* duty to GOD, and to the *child* at their breaſts; for ſome are ignorant of both. Your inſpectors ſhould alſo look ſharp that the nurſe does not wean the children too ſoon, nor ſhift off her duty to another woman; neither of which can be prevented but by *viſiting* them. Inſpectors ſhould be alſo inſtructed how to avoid taking a nurſe that has been rejected by another inſpector, as that no nurſe ſhould get a child at the hoſpital, on the recommendation of different inſpectors. You will have buſineſs enough on your hands, if you receive only the *bills-of-mortality* poor infants: and you will be paid for it in heaven, if you do your duty.

44. Theſe are ſome of the *great outlines* of what ſtrikes my mind. You have already many *neceſſary* and many excellent rules to walk by; and I know that a *warmer zeal* cannot be ſhown than that which burns in the breaſt of you *acting* governors of the hoſpital. This I am ſure of, that if the *love of God*, or the *love of our country*, can diffuſe a ſpirit of *benevolence*, it ought to be demonſtrated in preſerving the lives of *infants*. And if we keep in view the ex-

ample of the great prophet and friend of mankind; the *innocency* and *ſimplicity* of the firſt ſtage of life, abſtracted from *policy*, or *humanity*, give children ſuch a *right* to our *love* and *tenderneſs*, I might ſay our *reverence* and *reſpect*, that we ſhould *gladly* ſeek for opportunities to exerciſe theſe affections. It is thus we may lay the foundation of ſuch habits of mind as fit us for the company of thoſe beatified ſpirits, which our Saviour alluded to.

Make the moſt you can of theſe hints; and *check* yourſelf, in that moment, when your words are ready to burſt forth, and pronounce all to be *viſionary* which does not quadrate with your *conceptions*. Be aſſured that I have well conſidered what I have ſaid; and that I found my arguments in *facts*; but my mind is open to conviction. I am perſuaded that you are in *ſearch of truth*: you mean to *find* it if you can; and if you examine with *candor*, what I have ſaid may be a *clue* to your diſcovery of the truth. My ſincere prayers attend you and *your hoſpital*, that whatever is *beſt* to be done may be done: and I am, with *great ſincerity*,

Yours, &c.